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FOR UNITED METHODIST FAMILIES

APRIL 1970

Easter at Ephesus
Help for Young and Old From the Kendall Fund
India's Christians: A Continuing Leaven

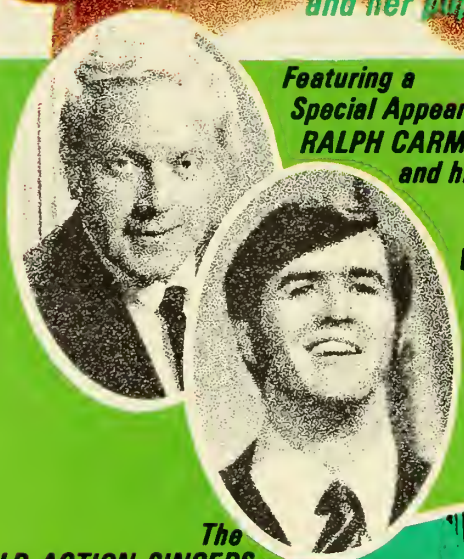
Inner, tapestry by Brother Mel Meyer, S.M.

Oral Roberts Easter Special

in color

CONTACT

Starring:



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"When it was evening, he sat at table with the twelve disciples; and as they were eating, he said, 'Truly, I say to you, one of you will betray me.' And they were very sorrowful, and began to say to him one after another, 'Is it I, Lord?' " Through the centuries, these words from Matthew 26:20-22 have inspired Christian artists to create their individual, sometimes unique, interpretations of the Last Supper. The unusual tapestry on this month's cover has an area of 30 square yards, and hangs at St. Mary's University, San Antonio, Texas. For more about the artist, Bro. Mel Meyer of Kirkwood, Mo., see this month's *Jottings* column on page 68.

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India's Christians:

Leaven for a Nation

ONLY HALF A WORLD away, India remains a mystery to most United Methodists in this country. Dr. John F. Schaefer, associate general secretary of the Board of Missions' World Division, was there recently on a get-acquainted crisscross tour [see map left] of missions work. On his return after a month's visit, he talked with TOGETHER news editor John A. Lovelace. Portions of that interview follow.

What was the nature of your trip to India?

Since the former Evangelical United Brethren Church from which I came did not have any relationship with the church in India or any missionaries there, I was eager to visit this important center of Methodism. The World

India, like Africa, has been almost synonymous with "missions" in the minds of Methodists for decades. In a month of travel, primarily by air, United Methodist world missions executive John F. Schaefer explored India's Christian community. Below, Dr. and Mrs. Schaefer watch children perform at Friendship Center in Bombay.

Division has its largest single contingent of missionaries there, numbering about 170, and the 11 conferences of the Methodist Church in India receive the largest single appropriation from the World Division budget, amounting to $1.2 million. There are more than 600,000 Methodist church members in India.

Was your tour sort of a pep talk from the chief overseas missions officer in this country?

The World Division does not send persons overseas to be pep leaders. The Indian church does not need any pep talk from a visitor from the United States. The church has a wealth of creativity and talent within the Indian community.

What was your itinerary?

We began in Delhi and after a brief stop traveled to Lucknow, a center of Methodist work. There are strong Methodist churches in Lucknow and the well-known Isabella Thoburn College which has played such an important part in educating Indian women for 100 years. This institution is celebrating its centennial in 1970. It has an enrollment of some 400 students and a faculty of between 40 and 50. The college buildings are on a large campus which provides room for expansion. A spacious student center is in the process of being constructed and will be dedicated on December 11, 1970.

Lucknow Christian College is also in this city, and near the center of the town is the Lal Bagh school for girls, offering classes from the nursery-school level through junior college. Across the street is the Lal Bagh Methodist Church, and Central Methodist Church is a short distance away. On the wall of this church there is a plaque which reads:

"Here Dr. E. Stanley Jones, world evangelist, surrendered his physically shattered life to Christ and rose a whole man."

This, of course, added significance to our visit.

The publishing house of Indian Methodism is in Lucknow. We were privileged to be escorted on a tour of the plant and met those responsible for its operation.

From Lucknow we traveled to Katmandu in Nepal where we were entertained by Drs. Robert and Bethel Fleming. Dr. Robert Fleming told us the fascinating story of how he first entered Nepal on a nature-study trip which led to the possibility of establishing the Shanta Bhawan Hospital in Nepal. We visited the hospital, the girls school, and drove into the country to one of the clinics operated by Dr. Bethel Fleming. We were thrilled to have this introduction to the United Mission in Nepal and observe what it is doing, within the restrictions placed upon it. This is a fantastic land, a little larger in area than New York State, populated by wonderful people.

Calcutta was our next stop. Calcutta confronts all the problems that plague the urban areas of the world, plus many more. Thousands of people literally live on the streets. They exist in abject poverty while a small minority live in affluence. The Methodist Church is ministering to the needs of the city through its school programs, the organized congregations, and an ecumenical urban center. At the Collins Institute, boys are given an opportunity to acquire vocational training, a type of education so desperately needed. One has the feeling of hopelessness, however, as one contemplates the tremendous needs that exist. There is, to be sure, a brighter side of Calcutta's face, but the misery of so many tends to overshadow its beauty. The Christian community is a minority and lacks the resources needed to renew this city.

From Calcutta we returned to Delhi in time to attend the Methodist conference session. I was asked to address the conference about the crisis in America. Everywhere I traveled Indians were eager to hear about the problems the church confronts in the United States, the black-white crisis, the generation gap, the war in Viet Nam, the problems in the cities, and the criticism being voiced against the institutional church. Indian Christians appreciate the fact that the problems we confront are extremely complex and do not lend themselves to simple solutions. Many of the Indian people are sympathetic toward the blacks' demands for justice. They have experienced exploitation by white imperialists and white racists firsthand. Some of the Indians have suffered indignities in our country because of the color of their skin. They have had to confront those who have power and demand from them their freedom. And, I suppose, they have been able to see through the sham and pretense of the white racists.

From Delhi we traveled to Nagpur, to meet with conference leaders and visit the headquarters of the National Christian Council of India.

We continued on to Jabalpur. Leonard Theological College, an important educational institution training ministers for India, is in Jabalpur. The school has a strong faculty and a large campus with adequate buildings. At Jabalpur we had the opportunity of spending a morning visiting the headquarters building of CARAVS

One of India's famous Methodist institutions is Isabella Thoburn College in Lucknow. Named for a pioneer missionary, the college sends students into villages for social-service work—teaching children to read, write, and do arithmetic, conducting sewing classes, and encouraging sanitation and health programs.

—the audio-visual center for Protestants in India. Here filmstrips, visual aids, and motion pictures are produced for distribution throughout India. The building houses several radio studios where programs are taped. Some of these tapes are sent to Addis Ababa, Ethiopia, to be broadcast there for the listening audiences in India and Africa. Although the center is housed in a newly constructed quarter, there is some agitation to move CARAVS to Bombay where it is believed the opportunities for development would be enhanced. As the number of radio receivers increases and the opportunities to use the mass media multiply, this service arm of the church will be in a strong position to serve the Protestant churches in a most creative way.

Hyderabad is another important center for Methodists in India. At the heart of the city is the large Centenary Methodist Church. On Sunday morning four services of worship are conducted in three different languages, and the sanctuary is well filled for each service. These services make use of the hymns and liturgy which have grown out of the Christian experience of the Indian people. The singing was most expressive. At the service I attended the pastor led the songs in an informal manner accompanied by an orchestra.

The evening service is in English. After this service I was introduced to a group of talented lay persons from the United States. Most of the men were working with an AID (Agency for International Development) project designed to upgrade the production of the farmers in the area through the introduction of better seeds, fertilizers, and improved methods of cultivation. Their home base is Kansas State University. These laymen are a part of a large number of Christian laymen who are working overseas, employed by educational institutions, business firms, government agencies, and foundations, and working closely with the Indian people. Many are active participants in the life of the Christian community. I am confident this is an important resource for the Christian church to develop in the future. The World Division is seeking to do this very thing.

One of our trips out of Hyderabad took us into the rural area of Vikarabad. There we visited, among other institutions, the Rural Lay Training Institute. Thirty folk from the villages, some of them unlettered and illiterate, were enrolled for four to six weeks of study. They are taught Bible stories, trained to conduct services of worship, and are indoctrinated in the Christian faith. After their training they will return to their villages and become lay preachers, lay evangelists, and leaders of Christian communities in villages. One of the students led us in a service of worship. This proved to be one of the helpful worship experiences of my life. He spoke in a language I could not understand, but the entire room seemed to vibrate with life as this man gave a demonstration of what he had learned during his stay at this lay-training center.

I wonder if the future of Christianity doesn't depend on lay people being trained so that they may return to their homes and provide leadership for the Christian community. To date 51 groups of lay persons have been trained at the institute. More than 670 individuals have had the advantage of this lay-training course. The goal is to train at least one lay person from each of the villages in the Methodist conference.

From Hyderabad we journeyed to Bombay. We visited the churches, met with the ministers, and enjoyed a tour of Friendship Center, a kindergarten in one of the low-income housing areas of the city. This is an excellent program which provides a Christian witness of concern.

On our way to the airport we motored to one of the shantytown areas on the edge of the city. Rural people migrating to Bombay in search of employment are frequently unable to find housing. They build makeshift huts on the outskirts. Bombay is surrounded by these hutment communities. In some 21 communities the church is providing witness. We visited a small one-room church where the people conduct worship on Sundays. During the week the facility is used for handcraft classes, for instruction in literacy, for classes in hygiene, and Bible study.

From Bombay we returned to Delhi, then motored to Agra. There we saw the Taj Mahal in all its glory and beauty. It symbolized for us the precious cultural heritage of the Indian people.

What are some characteristics of the Indian people?

I found the Indians a delightful people. The Indians I met were well educated, highly cultured, intelligent, and interesting people. Most of those I learned to know were committed Christians. I marveled at their dedication to the church, at their desire to share in witness and service, at their ability to live such dedicated lives in a culture which is not predominantly Christian. The Indians are accustomed to living in a pluralistic society. They are tolerant of other people's beliefs and convictions, neither overcritical nor bigoted. I am very optimistic about the future of the church in India because of the caliber of the people I met.

The booklet recently published in this country, Mission With Integrity in India, **contains this statement: "During the process of its growth to maturity, the Indian church would benefit greatly if it could find in its related mission boards a catalyst, a creative critic and a responsible donor." Do you agree that this is a reasonable relationship to expect between the Indian church and your board—a catalyst, a creative critic and a responsible donor?**

Yes, I think it summarizes it very well. Furthermore, I would put credence in this statement because it

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comes from an Indian. It represents an Indian's opinion of the role of the World Division. I believe it is of paramount importance for an Indian to describe our role as he understands it.

For instance, consider the phrase, "a creative critic." It is significant that an Indian would say that one of the roles expected of us is to be a critic, as creative and helpful a critic as possible. In turn, I would say, this is one of the important contributions the church overseas can make to the American church. We have an illustration of this in the visit a group of Japanese churchmen made to us to speak about our involvement in the Viet Nam war.

I hope that the churches overseas can say that the World Division is a *responsible* donor, not just giving money or sending personnel without considering the wishes of the national church. There must be agreement on the part of the giver and the receiver. I believe this sums it up very well.

My impression is that with a very small percentage of the population, Indian Christians are perhaps a strong and highly visible minority but may not be too influential in the life of the country. Do you agree?

Even though the Christian community is a small minority, it exercises an important influence because many members of the Christian community have had the advantage of education. The Christian church established many schools in India. As you travel from city to city, you can visit these large and impressive educational centers. Furthermore, through scholarship programs, some members of the Christian community were given opportunities for advanced study. A number were brought to the United States through the Crusade Scholarship program so they could secure advanced degrees. Although it may be true that not many rich, not many powerful, not many illustrious people in India are Christians, nonetheless there is a solid core of educated, intelligent, well-trained people in many vocations: directing educational institutions, serving in the pastorate, and influencing the life of India in similar vocations.

What are the restrictions against overseas mission work in India?

It is difficult to obtain visas for evangelistic missionaries. Futhermore, laws have been enacted in some states prohibiting some types of evangelism. That is, you cannot bribe people or pay people to seek to induce them to become Christians. Indian officials are critical of any program of evangelism based on any kind of coercion.

Thanks to the work of those who have preceded us, there are strong leaders within the Indian church who are able to assume the positions of leadership formerly held by missionaries. Let us remember that the future of the church of India rests with its indigenous leadership. The Indian church is blessed with able, committed, dedicated leadership.

What statement would you make about India in relation to the rest of the world? How should a Christian think of India today?

I once heard a missionary statesman say that decisions being made in Delhi and Peking may have as much or even more importance for the future of the world than the decisions made in Washington and Moscow. This gives us some understanding of the important part India will have in tomorrow's world.

It is encouraging to know that there is a strong Christian community, both in the north and in the south of India. I think we sometimes are plagued with a numbers game. We assume that in order for the Christian movement to have significance it must have a large percentage of a nation's population as members with a goodly number attending worship. This is not going to happen in Asia in our time. In India, the Christian community is a small minority in a pluralistic society. The possibilities of its becoming a large majority in the immediate future are remote.

Of course, one does not want to limit God's power to draw man unto Himself, but it appears as if the Christian community will remain small. Therefore its role is that of the leaven. I believe the Christian church will play an important role as the leaven in Indian society and culture.

India is at a critical crossroads. It is struggling to find the solution to its problems within a democratic framework. To its north another great people are seeking to find the solution to their problems through a more rigid and centralized form of government with the decision-making in the hands of a few people. The Christian community can help India make the best possible decisions for the millions of her people. □

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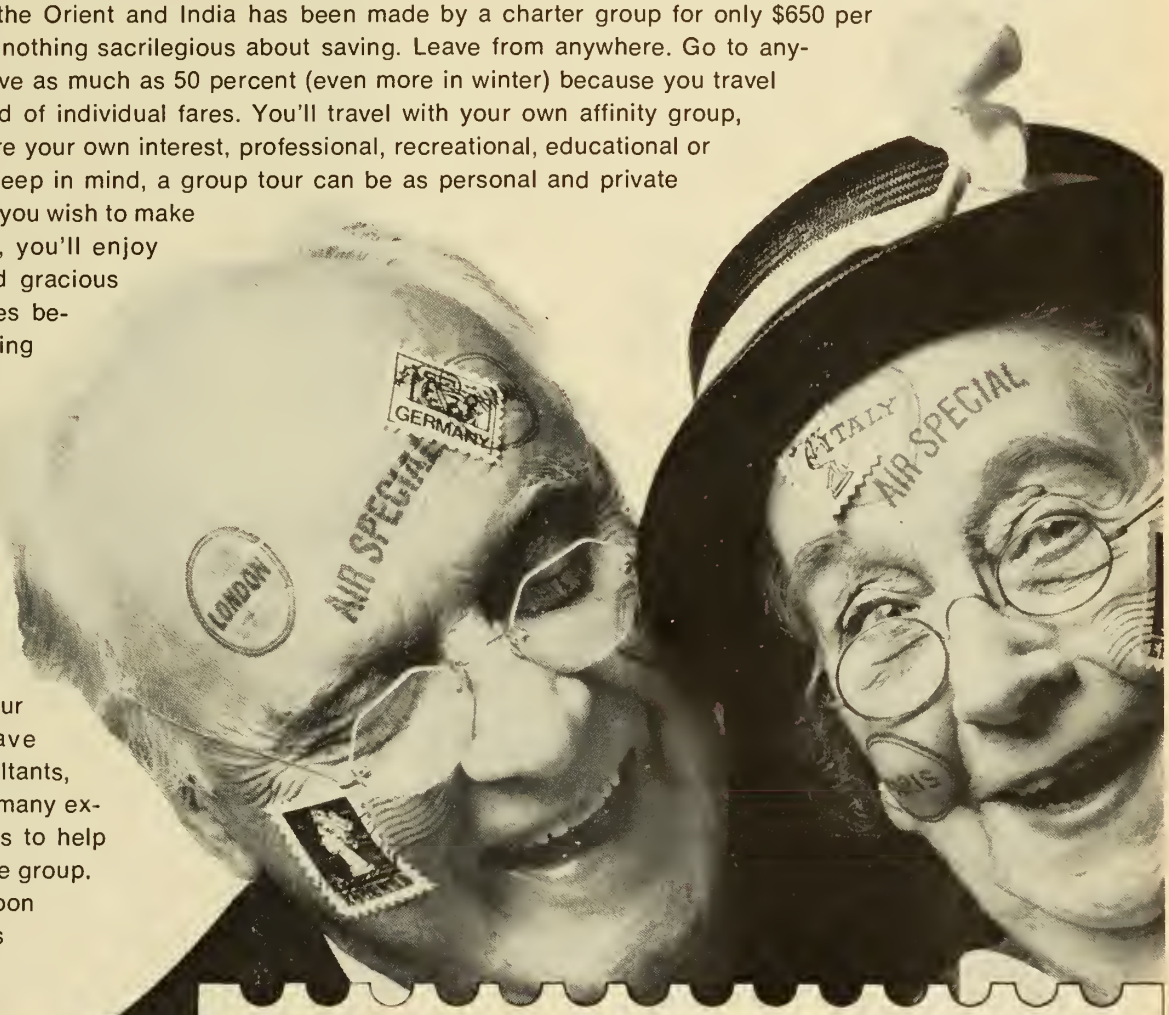

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For Whom the Cock Crows

Thorns pressed down
to perforate his brow;
and spittle danced across his face.

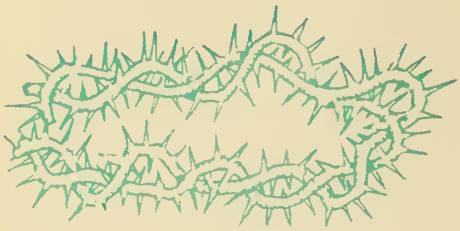
Hard spike nails
grew warm within his flesh;
and vinegar composed his only balm.

And Simon would be there.
"But him I never knew,"
he swears . . .

And the cock crows.

Lily white
we amortize split-levels,
while the endless chase
of white-stripe tires
down ribbon lengths
of Interstate
entices us to purchase more on time.

We genuflect
before brass altarware,
and glow
with sentimental warmth
while gazing at back-lighted crosses,
formed of stainless steel,
in million-dollar shrines.



And still
the thorns press down,
the nails grow warm . . .

Forgotten dreams of brotherhood
roll down the well-worn path
traversed by rats
devouring babies
in a starved, frenetic hovel,
where black bodies grope
for threadbare rummage
while their visions wait for death;
and snipers stealthily
creep in
to snatch away
their champion.

And we would be there, too.
"But them we never knew,"
we swear . . .

—Walter J. Rein

Miss Theresa Beauregard and Frank Washington are residents of the LaFon Protestant Old Folks Home, New Orleans.

The Kendall Fund:

It Makes One Dollar Do the Work of Many

JAMES THOMAS is a brilliant, intense young man who is working toward two degrees—an M.D. degree and an M.S. degree in pharmacology—at Ohio State University. He already has a brief term of biological research in Sweden behind him.

His special interest is the pharmacological aspect of mental illness, and he wants ultimately to become a staff psychiatrist at a general hospital where he can do research in that field. He is deeply concerned, also, about psychiatric care for black people. Black himself, he is convinced that blacks' problems are different from whites' because of the traumatic experiences that come simply as part of being black.

When he gets his degrees this June, he will have been helped by $6,861 in scholarship grants from the Harry R. Kendall Fund administered by the General Board of Health and Welfare Ministries of The United Methodist Church. These grants, of course, have not covered all his expenses, but, as he explains: "I was able to have the necessary books at hand; I was able to have the equipment that I needed. I did not have to work and was able to spend my time where it should be spent, and that is studying constantly."

Kendall scholars are recruited from people who already have bachelor's degrees from accredited universities or colleges, have been or are employed in positions of

Eighteen-year-old Tallaferro Heard, who is a client of the Methodist Youth Services, Chicago, Ill., attends a school for dropouts operated by the Christian Action Ministry in the heart of the city's west-side ghetto.

leadership, and have the desire, capability, and opportunity to study for an advanced degree. Preference is given to black candidates. Scholarships to date have been in the fields of nursing, social work, or medicine. This year 23 graduate students in these fields have received Kendall grants totaling $20,000.

The Kendall Fund was created by a provision in the will of Illinois insurance-man Harry R. Kendall who died in 1958. The will provided that more than $12 million of Mr. Kendall's estate should go into a trust fund for charitable, religious, and educational institutions.

Income from the largest share—$3,599,871—of the trust was designated for the use of what was then the Board of Hospitals and Homes of The Methodist Church over a 40-year period. It should be used, the will specified, for the care of needy black children and needy old people of any race.

Harry Kendall had not always been a wealthy man. He was born on a Kentucky farm, and his family was very poor. Many of his boyhood playmates were black children, and they were equally poor. He never forgot their problems. In 1911 he and his brother, George, established an insurance company in Springfield, Ill., with capital of $500. The forerunner of the successful Washington National Insurance Company, it was one of the first insurance companies to insure black people. When Harry Kendall died at the age of 81, Washington National had $1.6 billion in life insurance in force.

In its early years of administering its Harry R. Kendall Fund, the Board of Hospitals and Homes—now the General Board of Health and Welfare Ministries of The United Methodist Church—has shown a similar ability to make a dollar result in a mighty work. Mainly this has been done by supplying enabling funds to projects that also receive support from other sources, and by investing in people through scholarships that make it possible for them to get the training they need to become professional workers in social-service and medical areas where they will serve black people.

$1 Million in 10 Years

The first Kendall grants were made in 1960. At the end of 10 years, more than $1 million had been put into 33 scholarships and a broad range of projects benefitting old people and black children. Three United Methodist homes owe their very existence to Kendall money. They are the LaFon Protestant Old Folks Home, New Orleans, La.; the N. M. Carroll Home for Aged, Baltimore, Md.; and the Sarah Hunt Methodist Children's Home, now known as the Florida Methodist Children's Home, Daytona Beach, Fla.

The 104-year-old LaFon Home is unique in that it has a long and positive record of offering racially integrated services. Although it was established as a home for indigent black people, it never has closed its doors to whites. It has 89 residents and is in a neighborhood that is neither black nor white, not far from downtown New Orleans. It has received $5,800 from the Kendall Fund in 1970 for repairs and upkeep of its building.

Grants for 1970 total $207,000 for a wide variety of projects in 10 states, while the scholarships amount to $20,000.

A "heads-up" day-care center sponsored by the Sixty-first Avenue United Methodist Church, Nashville, Tenn., has been given $20,000 through the Southeastern Methodist Agency for the Retarded to get started and will be supported by additional $20,000 grants for each of the next two years. This center is trying to give children who have been diagnosed as functionally retarded a chance to develop enough self-help skills and self-confidence to get them into the first grade. This year it is serving 20 black and 20 white children, all from an economically deprived part of the city. Its other sources of income are contingent upon the Kendall grant.

A Mother and Child Service which opened early this year in Chicago serves unmarried mothers who choose to keep their children. It cares for the babies while the mothers work, teaches the mothers (most of whom are very young) homemaking skills and child care, and does casework to obtain other social services for them. Operated by Lake Bluff/Chicago Homes for Children, it has received a Kendall grant of $12,000.

Help for Boys in Trouble

Since 1965 the Methodist Youth Services in Chicago has been doing a kind of juvenile work that is done nowhere else. This agency without land, buildings, or endowment assumes responsibility for boys referred by

the courts—youngsters who have been consistently in trouble with the law but offer promise of constructive citizenship if they can be removed from inadequate home situations and given supportive supervision.

The MYS rents rooms for them in three YMCAs where it also maintains offices, working intensively with them, their families, and their peer groups, and calling on resources of the community when necessary. Each boy is expected to go to school, have a job, or be actively looking for work. Until he is self-supporting, the MYS pays for his room, clothing, and meals.

Working with juvenile offenders in the midst of the influences that got them into trouble is the hardest kind of juvenile work, but it has the best chance of permanent success, and MYS's percentage of success is high.

It can serve 25 boys at a time. The average is 20. Seventy percent of those served are black, and half of the MYS board of directors must be black. Support comes from the Northern Illinois Conference, the Harry R. Kendall Fund, gifts, fees from referral agencies, and, until 1970, from federal agencies. MYS has received a Kendall Fund grant of $18,000 this year.

Other projects receiving help across the nation demonstrate the variety of efforts being supported:

- A Kendall grant of $10,000 is enabling Baker Place, San Francisco, Calif., to add one more black staff member to work with emotionally disturbed black teen-agers.
- A grant of $4,228 is paying for one child in a program for emotionally disturbed children at the Behavior Therapy Institute, Sausalito, Calif.
- Ten thousand dollars in Kendall funds is helping support a group home which the Indiana United Methodist Children's Home maintains in Indianapolis for emotionally disturbed boys.
- Eight thousand dollars is helping the Methodist Children's Services of Wisconsin open "Project Reach," a counseling service for unmarried parents in Milwaukee's inner city.
- The Methodist Home Hospital, New Orleans, has received $6,000 for maternity care for black unmarried mothers and care and adoption of their babies.
- At Wesley Homes, Atlanta, Ga., 16 college students are learning to care for the aged through actual work situations. Seven are black, nine are white. An $18,000 Kendall grant this year will cover stipends, living expenses, instruction, and evaluation.
- Seventy-five hundred dollars has been made available to a project to study housing needs in Akron, Ohio, with a view toward providing a "low-cost housing and ministry complex for elderly people."
- Fifteen thousand dollars will give the Sarah D. Murphy Home, Rockmart, Ga., a chance to upgrade itself from custodial to residential treatment. This home, related to the National Division of the Board of Missions, is the only United Methodist agency caring exclusively for black children.
- The Council for Bio-Medical Careers, Chicago, has received $2,000. Its goal is to recruit, interest, and motivate disadvantaged young people to careers in the health and science fields. Its efforts are concentrated in the black community.
- A special grant of $43,000 has been made in connection with a joint task force set up by the United Methodist Commission on Religion and Race and the Board of Health and Welfare Ministries to provide consultation for boards of directors and administrators of United Methodist health and welfare agencies about positive steps they may take toward the full and ade-

Mrs. Ernestine L. Smith (center), casework supervisor with the Florida State Department of Public Welfare, Jacksonville, plans family-aide assignments with Mrs. Mary Amador (left) and Mrs. Deloris Green.

quate integration of their boards, staff, and clientele.

Investing in projects like these, or in the training of people for social service, is like throwing a stone into a pool of water. The ripples extend out endlessly.

$740 for Graduate Study

Ernestine L. Smith, a casework supervisor for the Florida State Division of Family Services, Jacksonville, Fla., could not have gotten her master's degree in social work from Atlanta University without help. Her Kendall scholarship also enabled two daughters to remain in college. The oldest now is married and works as a youth counselor with the NAACP (National Association for the Advancement of Colored People) in Atlanta. The second oldest is a welfare worker in her mother's agency.

As part of her work, Mrs. Smith developed a concentrated course to train 18 young women to become family aides. Their job is working with families receiving Aid to Families With Dependent Children on techniques of home and child care, family routine, handling money, food buying and storage, nutrition, community services, and home safety.

All 18 aides are black and all are heads of one-parent households. Family aide employment has made 12 of them self-supporting, and the other 6, who have larger families and still need aid, are receiving reduced amounts of assistance. Five of the 18 have remarried or plan remarriage.

The Kendall Fund investment in Mrs. Smith was $740.

$1,850 for Mother of 11

Susie L. Baker learned about Kendall scholarships from Mrs. Smith. Mrs. Baker, who entered college at the age of 36, is the mother of seven girls and four boys who then were aged from 4 to 19. She graduated magna cum laude in 1965 and went to work as a welfare worker for the Florida State Department of Public Welfare.

In 1968 she entered Florida State University's graduate school of social work, from which she will receive a master's degree this year. She plans to return to public-welfare work.

"I was filled with apprehension and quite uncertain as to how I would manage with a rented house,

a deeper look

into conversion and its relation to Christian growth is found in Kendrick Strong's new book *THE DIVINE STAIRCASE.* A fresh and penetrating look into a subject that dates back to Old Testament times. Perfect for private use or group study. $1.00 each; ten or more, 85¢ each. Order from

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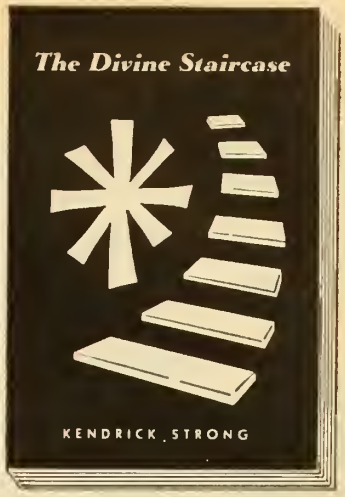

"be specific!"

is not always good advice

Today it's wiser to **be general.**

When the world spun more slowly, and political change was so gradual as to be almost imperceptible, those who purchased annuities for lifetime income could safely elect specific mission projects to benefit after their deaths. One could designate $2,000 to build a clinic in Borneo or $5,000 for a church in Rhodesia, and rejoice that after death his Christian stewardship would be perpetuated just as he had planned.

Today, the upheavals of independence and national self-determination frequently make it impossible for such specific projects to be carried out. The wise annuitant selects a **field of service,** and leaves the specifics in the hands of the astute administrators of the World Division.

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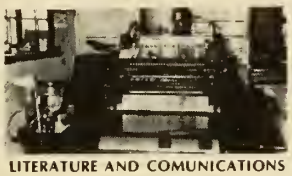
Brazil

SOCIAL, ECONOMIC, INDUSTRIAL
Liberia

CHURCH DEVELOPMENT
Sarawak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MEDICAL
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The World Division serves in six vital fields of Christian mission in 32 countries. Which is closest to your heart? For more information about Methodist annuities and the newly increased rates of income return, write to:

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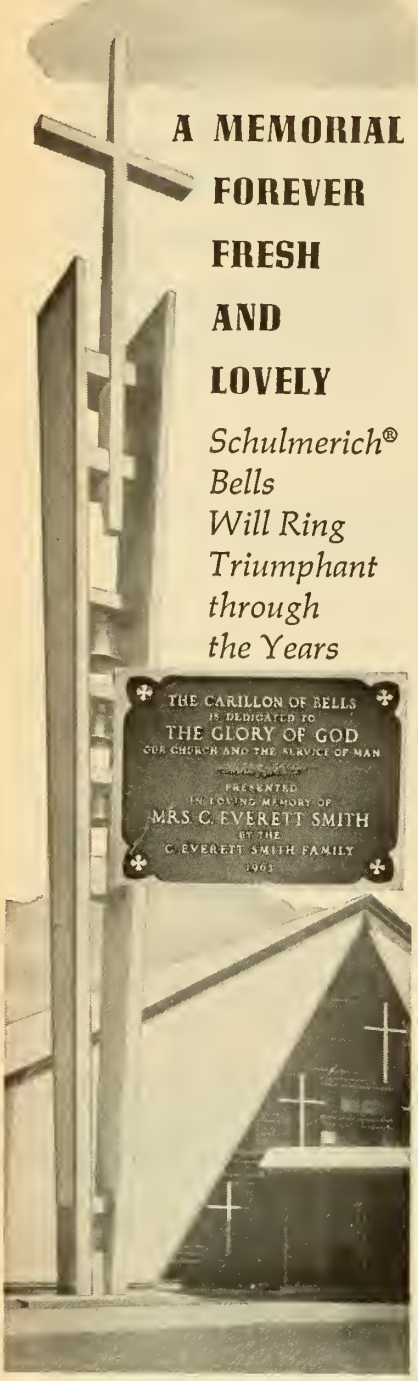

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utilities, responsibility of clothing and feeding five daughters and myself, and with my school work," she says. She left the other six children at home with her husband, a letter carrier who goes to school, too. He attends college in the evenings.

Kendall scholarship funds amounting to $1,850 have made it possible for Mrs. Baker to work toward her graduate degree.

Would Have Had to Quit

"Without the aid of the Kendall Fund I would have had to withdraw from school after the first year, possibly for good," says Ermalene Rodrigues, who received her master's degree in social work from Atlanta University in 1968 and now is a child-welfare worker in Mobile, Ala. During her graduate study she received Kendall funds amounting to $1,226.

Mrs. Rodrigues says one of her most meaningful experiences involved a 17-year-old boy who had been living by his wits ever since he was abandoned at the age of 13. He had asked a sick woman who was not related to him to take him in so that he could finish his last year of high school.

The woman would not turn him away, but she could not afford to keep him, and she asked Mrs. Rodrigues' agency for help. Since he was not a relative, the woman could not qualify for public assistance, but when investigation showed that he was a top student in math and science, the agency made an exception. Her home was licensed to board him.

He completed high school at the top of his class and was awarded a $2,000-a-year scholarship to Wabash College. Admission to the college required a $100 deposit the state could not help with, but a pediatrician who worked closely with the agency obtained the money through his medical group. The Youth Opportunity Center found the boy employment for the summer.

"Investment by the state in this child has been well worth while, and efforts by this agency have produced a proud, quietly confident boy who had only to have his grim determination and ambition reinforced by a little money and time," says Mrs. Rodrigues.

And so the ripples spread outward. —*Helen Johnson*

A BIT OF NOSTALGIA seems just the right way to relieve tensions in our fast-paced lives. You'll smile and sigh with remembered pleasures as you turn the pages of "Good Old Days." Magazine deals with old-time movies, clothing, ads, cartoon, etc. $4.00 a year, $2.00 for 6 months, $1.00 for 3 months. (Canada: 50¢ extra.) Good Old Days, Box 412-XI, Danvers, Mass. 01923.

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See Wrinkles* Actually Reduced

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Now you can see your skin become clearer and younger-looking as *dry-skin wrinkles diminish in only 10 to 12 days. A laboratory test conducted by skin specialists proves conclusively that estrogenic hormones, applied to the skin, actually reduce dry-skin lines and wrinkles to a marked—visible—degree.

A preparation containing female hormones was applied to one side of the face and neck of 50 middle-aged women. A similar formula —but *without* hormones—was applied to the other side.

The results of this "half-woman" test showed that skin lines on the hormone side were clearly, visibly reduced. Many fine lines had disappeared altogether, while even deep wrinkles showed dramatic improvement.

How? Why? Doctors say the hormones cause skin cells to increase their natural moisture. As millions of cells become plumper, they smooth out lines much as you plump up a pillow. Results are often visible in 10 to 12 days.

This anti-wrinkle formula is produced by the trustworthy 56-year-old Mitchum laboratories under the name HORMONEX Beauty Serum. It acts so rapidly because pure hormones are quickly carried into the skin in a penetrating liquid formula.

Note this: Only 7 drops a day of HORMONEX Beauty Serum are the full recommended treatment for face and neck. Just seven drops a day!

The regular 100-day supply comes in a convenient dropper bottle at $3.50—less than 4 cents a day. Look younger quickly. See those dry-skin wrinkles visibly reduced.

You may obtain HORMONEX Beauty Serum at your favorite drug or toiletry counter.

NEWS

what was his hangup??

Today everybody has their "hangup." The over 30 set relies upon the youth for a definition of this vernacular expression.

Jesus had his hangup too. It was people. He loved them, healed them, taught them and really gave himself to them. A lot of people did not buy his hangup. Many don't now.

Some try desperately to get rid of hangups. One thing is evident about this one — they couldn't kill it or hide it under a rock. Dig?

© 1969 WAUMC

Aimed at youth, this is one of four newspaper ads developed by United Methodism's Washington (D.C.) Area information office. Local churches are asked to place the ads by sharing costs with other churches. Only names and addresses of participating churches are to be listed, and ads are not to run on "church" pages.

Nigeria: How Much Outside Help?

Nigeria has won its victory over secessionist Biafra, but tribal rivalry, political involvement, and starvation still pose threats to its nationhood.

The immediate problem following the war was to prevent more deaths. War and starvation already had taken 2 million lives, and doctors estimated that of the children who live, a minimum of 300,000 will be permanently retarded.

Offers of aid came from countries and agencies all over the world, but Nigeria was initially reluctant to accept outside help. One of the most developed African nations, it had attracted much outside interest especially with the discovery of oil in the 1950s.

Victorious Nigerians reacted against suspected political motivation by outside interests and accusations of genocide from Pope Paul and claimed they had enough food stockpiled to feed all their people. The Nigerian Red Cross was handling all relief efforts. Only after much pressure resulting from reports by observers and newsmen did officials accept outside help, first from Britain and later from the United States.

Nigeria's leader, Major General Yakubu Gowon, still refused all aid from countries and agencies which supported Biafra during the war. Officials were particularly bitter toward Joint Church Aid (JCA) and other groups that had operated relief airlifts nightly to the makeshift airstrip at Uli in the heart of Biafra. Nigeria cut off all aid and talks with these agencies, claiming they had supplied arms as well as food and prolonged the war.

The flights began in 1968 when federal troops captured Biafra's seaport, Port Harcourt, and cut off supplies from the sea. The federal government allowed food to enter only by land, but Biafrans refused this for fear of poisoning. As the food crisis mounted, airlifts were initiated, and churches and agencies started sending supplies.

The United Methodist Committee for Overseas Relief (UMCOR) initially gave $35,000, and by the end of 1969 had given $250,000 for food, medicine, and personnel. During the war UMCOR worked through JCA, but when this channel was cut off at war's end, it began work through the World Council of Churches (WCC). Working with the Nigerian Christian Council, the WCC asked for $2 million from all its member churches, of which UMCOR immediately gave $100,000. In a special appeal United Methodists were asked to replenish UMCOR funds immediately or through One Great Hour of Sharing in March.

The problem now is Nigeria's slowness in handling relief efforts. General Gowon refused to open Uli airstrip so everything must be transported to bush areas by truck.

Observers doubt that Nigeria can manage the relief situation by itself, but they are afraid to put too much pressure on the Lagos government for they know that would result in expulsion of more relief workers and further refusal of aid.

Once these immediate problems are solved, General Gowon must reestablish normalcy to everyday life. To do this he must first reassure the conquered people of their safety, and this is no easy task.

Nigerians think of themselves first as members of their tribes rather than as citizens of a nation. The civil war arose out of strong tribal pride and rivalry among three of the main tribes in Nigeria: Hausas, Yorubas, and Ibos.

In the north were the Hausas, predominantly Moslem and the largest of Nigeria's 250 tribes. The Yorubas in the west are the most diverse of the three, attracting Moslems, Christians, and followers of tribal religions.

The best educated and most aggressive of Nigeria's tribesmen are the Ibos of the Eastern Region, who made up most of Biafra. These predominantly Christian believers easily adapted to Western culture when Britain colonized Nigeria in the early 1900s and became influential in Nigerian government and economic affairs.

It is questionable whether the Ibos, once one of Nigeria's most valuable assets, can ever regain the prominent positions they held. In spite of General Gowon's assurance of their safety, the Ibos are still reluctant to return to their homes.

Once the refugees are persuaded

to return, the government must find work and shelter for them. Crops must be planted, but first farmers need seeds and tools to replace those lost in the war. General Gowon also must find work for the members of the Nigerian army which grew from 8,000 to 150,000.

Economically Nigeria probably remains one of the strongest African countries. It is already Black Africa's largest oil producer and should reach a daily output of 1 million barrels this year. Although the war cost Nigeria $1 million a day toward the end, there are no war debts. Nigeria paid cash for its war supplies. It is primarily an agricultural country, and these resources, with the exception of palm-oil production in the war areas, remained untouched.

Although relief and reconstruction costs will be heavy, Nigeria's strong economy will speed its overall recovery. What role foreign governments, churches, and agencies play will be determined by how much outside aid the Nigerian government asks for or is willing to accept. —*Lynda S. Peak*

WORLD METHODIST LEADER DEAD AT 64

Bishop Odd Hagen, whose five-year term as World Methodist Council president would have expired in 1971, died recently in Stockholm, Sweden, at age 64.

Long a heart-disease victim, Bishop Hagen headed United Methodism's Stockholm Area. This includes Denmark, Norway, Sweden, Finland, and the Soviet Union (in what was formerly Estonia, where there are an estimated 4,000 Methodists).

At least three United Methodist schools in this country had conferred honorary doctoral degrees on the Norwegian-born bishop. He had traveled widely as head of the World Methodist Council, a federation of 33 independent Methodist bodies in some 90 countries.

Survivors include his wife and three daughters, all of Sweden. Services were in Stockholm.

MULTIMILLIONS NEEDED TO MEASURE METHODISTS

Adding machines had to go well into the tens of millions to measure the size of two recent United Methodist attainments.

Members across the nation gave almost $40 million in 1969 toward the denomination's general benevolence programs, according to General Treasurer R. Bryan Brawner. These programs, he noted, are in addition to local-church and annual-conference benevolences and administration financed by still more millions of dollars.

Included in the $39.9 million total was $22.2 million for the denomination's basic benevolence fund, World Service. This is 89 percent of the annual goal of $25 million set for 1968-72.

Another goal set by the 1968 Uniting Conference called for $20 million to be paid into the Fund for Reconciliation over four years. Mr. Brawner reported contributions as of the end of 1969 of $5.5 million toward that goal.

The general treasurer also said United Methodists gave $1.8 million in 1969 to a special relief appeal for Hurricane Camille victims and to repair damaged church property on the Gulf Coast and eastern seaboard.

The $28 million United Methodist Investment Fund (UMIF) became a legal entity earlier this year after more than two years' efforts to combine investment funds of the former Methodist and Evangelical United Brethren Churches.

The new fund continues policies of the merging funds, paying 6½ percent interest to some 2,500 investors who include individuals, local churches, annual conference and national agencies and charging 7½ percent interest on loans to churches.

Two UMIF officials predicted the fund will be financing an increasing proportion of church extension loans in United Methodism because of local church difficulties with tight money and high interest rates. In its first action, UMIF approved $2.8 million in loans to 28 churches.

A smaller, more specialized United Methodist fund recently topped $1.8 million in loans in its first two years.

Most loans and investments by the Board of Missions' Mission Enterprise Loan and Investment Committee have been made to black and other minority enterprises in the United States. A fried-chicken franchise and a black newspaper were among projects most recently financed.

Two pleased journalists are Pulitzer Prize-winner Edward R. Cony and Wendy Gifford, editor of the student newspaper at United Methodist-related DePauw University in Greencastle, Ind. Cony, executive editor of all Dow, Jones and Co., publications, was on campus two weeks as the first counselor in a $100,000 program financed by The Wall Street Journal *Foundation to honor the late Bernard Kilgore,* Journal *editor and DePauw alumnus who died of cancer in 1967.*

COCU SEEKS MORE LOCAL INVOLVEMENT

The Consultation on Church Union (COCU) is stepping up its efforts toward local-church understanding and involvement.

This year's observance of the annual Consultation Sunday among congregations of COCU's nine participating denominations is scheduled April 12.

Suggested events include pulpit exchanges, living-room dialogues, interchurch planning and implementation of a local project, participation in a Holy Communion service using the COCU liturgy, and a community meeting on Christian unity.

Though too late for this year's observance of Consultation Sunday, COCU soon will release study guides, workbooks, and other resources aimed at helping local congregations understand what is proposed in the COCU Plan of Union released in March.

The Church's Right to Say No

In the middle of El Barrio, one of New York City's worst Puerto Rican slums, stands First Spanish United Methodist Church. Not many local churches exist in such surroundings, but First Spanish Church has undergone confrontations in the past six months which raise issues potentially applicable to any local church.

Last October a group of young, militant Puerto Ricans, the Young Lords, began asking First Spanish Church for space in which to operate a breakfast program, a day-care center, and a "liberation school." After considering the request several times, the pastor, the Rev. Humberto Carrazana, and other officials said no.

On the first three Sundays in December the Lords interrupted worship services in attempts to present their demands to the congregation. On the fourth Sunday (December 28) they sat quietly through the service, then pulled railroad spikes and a hammer from a violin case, barricaded all but one outside door, and ordered members of the congregation out.

The occupation lasted 11 days. During that time the Young Lords gave food and clothing to persons from the community, provided medical examinations and recreation programs, and conducted their liberation school. When the Lords failed to end their occupation under a court's temporary injunction order, United Methodist hierarchy joined with First Spanish Church officials in securing a contempt of court citation. The occupation ended January 7 with 105 persons arrested on contempt of court charges. Several weeks later community leaders were attempting to mediate the dispute without formal prosecution of the occupiers.

One broadly applicable question from the confrontation is: What is a church's community role?

The Young Lords claim organized religion has to respond to the need of the people. They say the community desperately needed the programs they wanted to set up, and that First Spanish Church was chosen for its central location, large facilities and the fact, they claim, that it was the one church that consistently closed itself to the community.

Some observers say the small (138 members) evangelical, conservative church serves the community in a different way. Many of its members, they note, arrived in New York speaking little English. In First Spanish Church they found security, and its preaching of the gospel gave meaning and stability to their lives. These same observers say the church sees its main role in the community as ministering to the spiritual needs of the people and not acting as a social agency.

The Young Lords found sympathizers in church agency staffs, seminarians, and ministers of other churches who claim the needs the Lords are trying to meet are a major responsibility of the church.

Robert Chapman, National Council of Churches director for racial justice, said, "The Young Lords, if they have done nothing else, have shown this church that it can, if it will, say to the community, 'You were sick, and I visited you.' "

In defending the church another NCC staffer, the Rev. Dean Kelley of the Commission on Religious and Civil Liberties, said, "No group subject to coercion from those they deem 'outsiders' can be said to enjoy true self-determination."

Mr. Kelley said the church does have some obligation to listen to others without calling civil authorities even if their services are interrupted, but he feels First Spanish Church passed that point long ago. "After trying to hear and understand the Young Lords' demands and engaging with them in various forms of dialogue," he noted, "the church in effect has said, 'Yes, we get your point, but we cannot agree to your demands.' Whether or not one approves the church's answer, one should recognize the right of the church to say no."

First Spanish Church had considered setting up a day-care center months ago, but its facilities did not meet city building-code standards for such a program. Now, says Mr. Carrazana, the church is planning alterations to provide adequate facilities for a day-care center for some 35 children. But the church insists on directing the programs itself.

The minister of another New York church (not United Methodist) told his congregation, "Perhaps if anything good comes out of this confrontation with the Young Lords it will be the necessity of rethinking the position of the church in its relationship to the community."

No local church should be expected to do less.

—*Lynda S. Peak*

United Methodists in the News

Dr. **Gerald Harry Anderson**, professor of church history and ecumenics and academic dean of Union Theological Seminary, Manila, Philippines, has been named president of Scarritt College, Nashville, Tenn.

The Rev. **B. B. Cofield**, missionary to Liberia since 1939, received Liberia's highest decoration for a foreigner, "The Star of Africa: Grand Band."

The Rev. **A. Purnell Bailey**, Richmond, Va., has been elected executive secretary of the United Methodist Commission on Chaplains and Related Ministries.

Dr. **Arlo L. Schilling**, president of North Central College, Naperville, Ill., has been elected president of the National Association of Schools and Colleges of The United Methodist Church.

Dr. **Orville H. McKay** will resign as president of Garrett Theological Seminary, Evanston, Ill., effective June 15.

UMCOR VOTES TO AID PALESTINIAN REFUGEES

The United Methodist Committee for Overseas Relief (UMCOR) voted $25,000 at its recent annual meeting to establish four family guidance centers for Palestinian refugees in the Gaza Strip, Jordan, and Lebanon. UMCOR also agreed to seek an additional $100,000 in response to a World Council of Churches appeal for $2 million.

There are an estimated 1.3 million Palestinian refugees. Relief programs among them include centers of the type UMCOR is aiding, housing, scholarships, and a variety of self-help projects. (For more on the Middle East, see March, page 5, April, page 27.)

NO THREAT FORESEEN TO PROPERTY CLAUSE

Who owns local-church property?

The United Methodist *Discipline* says the denomination does. It requires local churches to have a trust clause in their deeds stipulating that all property belongs to The United Methodist Church.

Some other connectional churche are not so specific, however, and those denominations are coming out losers in at least two cases

reaching the U.S. Supreme Court.

At stake is whether denominations with connectional forms of government can claim local property when a congregation severs relations with the denomination but retains control of the facilities.

A United Methodist official said he believes the United Methodist rule is secure despite the U.S. Supreme Court's recent refusal to hear appeals in two cases involving church property.

Georgia courts had agreed with two congregations which claimed the Presbyterian Church in the U.S. had departed from its original tenets of faith and had thereby undercut an implied trust by which the denomination held property rights. Georgia courts awarded property to the dissidents.

The U.S. Supreme Court declared that civil courts cannot decide doctrinal questions and, in effect, overruled the Georgia court decisions. But the nation's highest court did not specify who was entitled to the church property in dispute. Rather it returned the matter to Georgia courts for final resolution.

The Georgia Supreme Court again ruled in favor of the congregations under a state law which upheld the "implied trust" theory. The Presbyterian denomination appealed this decision. The U.S. Supreme Court refused this appeal, leaving the state action as final.

Dr. Bonneau P. Murphy, an executive in United Methodism's Board of Missions, foresaw a more careful examining of church deeds by district superintendents to make certain that the required trust clause is included or would be included in any deeds where it has been omitted. He added that no local church withdrawing from the denomination has ever been awarded property by court decision.

CENTURY CLUB

Two of the three new Century Club members are from Kansas.

Mrs. Ella Blanke, 103, Salina, Kans.

Mrs. Emma Gossett, 100, Thomaston, Ga.

Mrs. Abbie Young, 100, Macksville, Kans.

In submitting nominations for the Century Club, please include the nominee's present address, date of birth, name of the church where a member, and its location.

For a vacation trip with a difference, the George Weigel family of Englewood, Ohio, turned to the new United Methodist Tourist Map. The map, glove compartment-size when folded, locates nearly 1,100 United Methodist institutions.

Heroin/Youth: A Death a Day?

New York City, often the source of alarming statistics, has produced another: 224 adolescent deaths in 1969 resulted from dope addiction. Most victims were blacks from the Harlem area and Puerto Ricans from Manhattan's lower east side.

At least 55 victims were 16 or younger. Most publicized was a 12-year-old, believed the youngest person in New York history to die from drugs. Found beside his body last December were two glassine envelopes, a syringe, and a bottle cap for cooking heroin.

Another recent victim, a 15-year-old, had been institutionalized to be cured of his addiction. While home on a pass he injected himself with a fatal dose.

The drug problem has increased steadily in New York City over the past 10 years. In 1960 there were 15 deaths from heroin; in 1964, 38; in 1967, 79; and the record 224 last year. The city's associate medical examiner has predicted one death a day in 1970 for children using heroin in New York unless something is done, but political considerations seem to bar any meaningful actions.

Charges were made that the State of New York failed to include in its $54 million budget a program aimed at solving the problem. Hulan E. Jack, New York City assemblyman, charged the City Board of Education with murder in regard to the victims. The Narcotics Addiction Control Commission turned down a $343,000 request for an adolescent treatment center, maintaining that its budget was fixed until 1971 and that the problem of adolescent addiction did not merit immediate attention since there were only 28 certified addicts under 16 being treated by the state.

Hoping to keep themselves and the other estimated 20,000 teen-age drug-users in New York City out of coffins, many teen-agers demonstrated before homes of U.S. Senator Jacob K. Javits, Governor Nelson A. Rockefeller, and Mayor John V. Lindsay, as well as at some of the city's white churches.

To point up concern over the situation, a massive memorial service was held on the Sunday before Christmas at Salem United Methodist Church in Harlem for all 224 victims during 1969.

Jewish, Protestant, and Catholic leaders spoke, and many youngsters rededicated themselves to making a better life for themselves by avoiding drugs. A typical expression was, "I am 16 years old and have been on heroin for two years. I commit myself to getting myself together and to helping five more like myself get well."

How does a 12-year-old find

Youth Want to Be Seen and Heard

THEORETICALLY, youth have a significant place in United Methodist structure—through the Council on Youth Ministry, the Youth Service Fund, youth representation on boards and agencies, and through local, district, and annual-conference activities. But in practice church policy seems to be: "Youth are to be seen but not heard."

This was the complaint of young people at the January meeting of UMCYM (United Methodist Council on Youth Ministry), held in Dayton, Ohio.

The two-year-old UMCYM, successor to former Methodist and Evangelical United Brethren youth councils, is composed of 15 youth and 10 adults, most of the latter from boards and agencies involved in youth ministries. The council is the only national organization for high-school-age youth within the denomination. It has set up or aided numerous programs in the past, programs ranging from a summer Latin America travel seminar to the legislative affairs project through which two college students work out of the nation's capital, informing UMYF groups about current legislation and suggesting ways in which youth can respond seriously to Congressional action. (See *Youth Activity Sought in National Lawmaking*, November, 1969, page 20.)

Early in the Dayton meeting, UMCYM members studied priorities of the church as outlined by the Program Council, translating them into terms with which they could work: freedom in life styles, institutional racism, the draft, use of church resources, world hunger, and environmental pollution.

Possible projects dealing with these priorities were discussed, particularly: a pilot project in Nashville, Tenn., to explore life-styles ranging from the high-school student to "the bank president"; $1,500 to fight pollution; creation of an information task force on world hunger; $2,500 to a Washington, D.C., metropolitan draft information center which would provide draft information to ghetto residents; and the encouragement of draft-information work throughout the country.

The meeting's main thrusts, however, were an attempt to clarify the place of UMCYM in the total church structure, and strategy sessions on how youth could communicate with the church at large.

Council members were unanimous in feeling that a structural reorganization of UMCYM is needed immediately. They see power-giving legislation by the 1970 General Conference, meeting in St. Louis, Mo., in April, as the first step in that direction. Accordingly UMCYM will propose legislation to:

1. Spell out the purpose of UMCYM, and to align it administratively with the Division of Coordination, Research, and Planning of the Program Council. (The youth council now is under the Division of the Local Church, Board of Education.) This change, the young people feel, would allow UMCYM greater flexibility and access to a wider cross section of general boards and agencies.

2. Place the Youth Service Fund under the administration of UMCYM, and have the council's financial support come from this fund. Youth Service Fund monies would be allocated thusly: 30 percent to annual conference councils on youth ministry, 70 percent to UMCYM.

(Present Youth Service Fund allotments are 45 percent to the Board of Missions; 25 percent to Christian education in mission fields; 15 percent to annual conferences; and 15 percent to the Division of the Local Church for Christian education.)

Since Youth Service Fund money is given by youth, the UMCYM thinks youth should have direct decision-making power for the fund and its use. UMCYM, being the only national body representing youth in the church, is the logical lodging for the fund, they feel.

3. Raise membership of the three special commissions presently studying theological issues, social principles, and United Methodist structure so that youth or young adult members could be included on each.

Commenting on the need for young people on these commissions, Jean Boening, UMCYM's full-time youth associate, says, "I don't see UMCYM as a 'threat' to the church at all. The issue is: Is the church willing to listen to youth tell what some of their problems are, and is the church willing to listen to some of the answers youth propose?

"A main frustration of ours is that boards and agencies don't take our feelings and ideas seriously."

When the General Conference special session convenes in St. Louis, UMCYM members will be there, urging the church to remember youth in concrete ways.

"We seek reconciliation rather than youth power," UMCYM's youth chairman Dianne Coffey reminded the Dayton assembly. "If the church doesn't give youth a meaningful part in its structure soon, it will lose them."

—*Martha A. Lane*

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mself trapped by such a vicious estroyer? The pastor of Salem hurch, the Rev. F. Herbert Skeete, ys it is attributable to a number things: "A lack of motivation, challenge—and many times a oungster begins his downfall rough just an experiment with ugs."

He also pointed out that there e instances when teens are purosely befriended by pushers of ugs who get them started without charge. Once addicted, they are used to help build up a market.

Salem Church is trying to do more than offer funeral space for young victims. It has a working relationship with at least two rehabilitation centers in New York and is constantly reminding teens of the dangers of such drugs with large, easily seen posters.

"There is one problem," admits Mr. Skeete. "The community always becomes frightened when they realize you are inviting in drug addicts. But we feel that we have a responsibility to do something about the situation and we will do what we can."

—*James F. Campbell*

Reconciliation and the Recovery of Faith

IS LOSS OF FAITH one of the tragic characteristics of our times? Or is "God coming back to life" —as the final *Time* magazine of 1969 has it?

A recent editorial in *The New York Times* speaks of a "developing mistrust of the official institutions and agencies of American justice—a mistrust, most seriously, of their motives, their very willingness to be fair and impartial and a growing skepticism about their ability to function."

Commenting on the same theme, columnist Sydney J. Harris says that a terrible thing is happening to America. "Not a particular breakdown or defect in one area or another—but a deep loss of faith in the workings of our democratic institutions and practices. This loss of faith is far more serious than any specific 'problem' the nation may face."

A similar mounting skepticism is evident in today's church. Many of its members manifest a growing loss of faith in the church's structures, its program, and its leadership's ability to direct it into creative ministry. The communication gap has become acute.

Many citizens today distrust government to conduct itself fairly and efficiently. They suspect government of concealing and distorting facts in order to achieve its own self-serving ends. What is the solution to such disastrous disaffection? Some cynics become revolutionaries and want to overthrow the whole system. Other persons, fully as concerned, demand wholesale changes within the democratic processes which make real the principles upon which the nation is built.

Within the institutional church, parallel attitudes are evident. A certain brand of cynicism dismisses the church as irrelevant and relishes gleefully every evidence of its decline. On the other hand, there are those who suffer with the church in its failures and who struggle to help it become renewed so that it may achieve its mission.

It should be clear that loss of faith in the exercise of government or the activity of the church does not necessarily imply loss of faith in the essential goals of a democratic society or of a Christian community. Rejection of inefficient (at best) or corrupt (at worst) institutionalism should be commended—not condemned. But we must move beyond that to a constructive reordering of our way of life to bring it into line with our ideals.

Loss of faith in the church as an institution springs in part from its failure to be faithful in its ministry of reconciliation. Richard R. Gilbert calls reconciliation "the only word which strikes for the heart of the gospel by holding together both the sacred story and the secular mission." He defines reconciliation in terms of "the fatherhood of God and the brotherhood of man as *seen in Jesus Christ.*"

Too much church activity has been directed exclusively toward the vertical (fatherhood) aspect of the faith or toward the horizontal (brotherhood) dimension of life. The gospel demands that both exist within the church in a kind of creative tension.

Those who see God's fatherhood in his redemptive acts as the totality of Christianity are blind to the gospel's demand for brotherhood—the search for peace and justice in the world. Their religion tends to degenerate into a narcissistic individualism.

On the other hand, churchmen who exclusively seek social and political solutions sometimes make the church into a second-rate social agency, cut off from any distinctive sense of God's grace moving redemptively in human life. Nor has any overwhelming success marked such ventures which fail to be rooted in a vital faith.

When the church fails to keep the horizontal and the vertical dimensions of the gospel in focus, it strays either into "social do-goodism" or "spiritual exclusivism." We prostitute the faith when we make it to be only a personal salvation or only a social movement.

The Methodism of John Wesley combined a deep concern for the redemption of persons from their lostness together with a zeal for justice for the oppressed persons in society. As inheritor of this tradition, The United Methodist Church would do well to maintain these vertical and horizontal aspects of the faith.

One of the ways to renewal of faith is for the church of today to become a genuine agent of reconciliation. This means that with real vitality the church must proclaim and live the faith of Jesus Christ in his father God and the compassion of Jesus Christ for his brother man.

—Your Editors

EASTER

at EPHESUS

WHEN EASTER dawns over Asia Minor, the shattered ruins of ancient Ephesus emerge again from dark desolation. Here, in a once-great commercial and religious center, the pagan goddess Artemis (Diana) reigned for centuries. Through monumental gateways and along marble avenues then came the apostle Paul and John of Revelation, preaching Christ. Later, the followers of Mohammed claimed the land known today as Turkey. So it is that pagan, Christian, Muslim—all have left reminders among the broken stones, fallen statuary, and crumbling churches of old Ephesus. Here and there (as above) the cross survives where new grass and spring flowers grow; and Christians return once again to proclaim the joyous news of the Resurrection.

ON A MARBLE esplanade amid the ruins of the Basilica of St. John, traditionally regarded as the tomb of the early Christian evangelist-apostle, American pilgrims are photographed at Easter sunrise by Henry Angelo-Castrillon, then director of a cultural program for U.S. Air Force personnel in Turkey. All around, he writes, ancient Ephesus spreads out "like broken chinaware fragments on the green carpet of spring." The crowd, representing many denominations, is gathered in the central nave of the basilica erected by Justinian in the sixth century. Nearby is the theater where silversmith craftsmen under the leadership of Demetrius, concerned that Christ's teachings through Paul would ruin their lucrative business as idol makers, for two hours chanted "Great is Artemis of the Ephesians!" Realizing that the mob menaced the lives of Christians brought before them, the town clerk restored sanity. ". . . you ought to be quiet and do nothing rash . . . the courts are open, and there are proconsuls," he declared, warning that "we are in danger of being charged with rioting today, there being no cause that we can give to justify this commotion." (Acts 19:36-41.)

"A very new and young Christian's first picture!" writes Mr. Angelo-Castrillon, who wasn't the only one taking pictures last Easter morning as six-week-old Nicole Ann Hughes was baptized by Methodist Chaplain James R. Styles. (Most of the worshipers are military personnel and their families stationed in Turkey.) Around the little group, which includes Nicole's parents, Capt. and Mrs. F. Howard Hughes, stand the 1,400-year-old Christian marble columns, still strong in their ancient dignity. All alone in the picture at right, the little girl herself seems to symbolize new life and hope among the ruins of ages long past.

NOW THE MORNING sun rides high toward countless Easter sunrise services in Europe and America. The worshipers depart, leaving a wooden cross standing over the ruins of once-great Ephesus, abandoned again to desolation and dreams of past glory. With the Americans go the Turkish villagers, Muslim "observers" who remained curious, respectful, and polite as they watched and listened from grassy heights and eroded walls. Instead of "Great is Artemis of the Ephesians!" they heard the Easter hymns of rejoicing that proclaim the Resurrection. And below, in the marshy depression where paganism raised its greatest shrine—a wonder of the ancient world—thousands of frogs sang as if in mockery of the praise once showered upon a pagan goddess.

Concluding a Two-Part Article

A Perspective on the Middle East

By CURTIS A. CHAMBERS
Editor, TOGETHER

Part II of an article, begun last month, reporting on the fact-finding mission of a dozen U.S. church-magazine editors. The first part of the story reported their observations in Egypt, Lebanon, and Jordan. This second segment tells of the editors' visit to Israel.

NOW TO the bridge!

All during our travel in Arab lands, our group of 12 American church editors had been looking forward to our crossing over to "the other side." The usual trip from an Arab country to Israel is by way of some "neutral" country in the Middle East struggle, and we were fully prepared to have to fly from Amman to Beirut to Nicosia in Cyprus to Tel Aviv. However, Dr. Everett C. Parker, leader of our fact-finding mission, was able to negotiate special arrangements which would allow us to pass directly into Israel from Jordan over the Allenby Bridge (or Hussein Bridge as the Arabs call it).

The crossing itself was a rather tense experience. After showing our passports at the last Jordanian outpost, we drove a mile or two through a barren no-man's-land to the Jordan River. There we got out of our cars, nodded apprehensively in the direction of a couple of Jordanian soldiers at the east end of the bridge, and walked uncertainly the 50 feet or so across the Jordan River past Israeli soldiers into Israeli-held territory.

In spite of constant hostilities here a limited amount of traffic is permitted across this new bridge (replacing the one destroyed in the Six-Day War), most of it being fruit and vegetables grown on the west bank which are trucked to Amman to be sold in Jordan.

Riding in an air-conditioned bus from the Jordan River near the Dead Sea through Jericho and up the road to Jerusalem, we occasionally caught sight of bedouins, their tents, and their small flocks of sheep or goats. As we spied Jerusalem for the first time on a distant mountaintop, I thought of one of the ancient pilgrim psalms of ascent: "I lift up my eyes to the hills. From whence does my help come?" (Psalms 121:1.)

Among the interesting people we met in Israel was the dynamic and sometimes controversial Jewish mayor of Jerusalem, Teddy Kollek. He told us that the population of the old walled city was 72,000 and that it was 82 percent Muslim and 18 percent Christian. The new city, West Jerusalem, is 97 percent Jewish and numbers 220,000. He expressed concern because Christians are leaving Jerusalem—as indeed they are doing in the whole Middle East.

"It is difficult for any minority, such as Christians, to remain in a predominantly Muslim community in our generation of the Arab-Jewish war," Kollek said. The city is encouraging Christian artisans to remain on a priority basis by offering them loans. It would be tragic for the Christian community here to become nothing more than custodians of the holy places.

The mayor is proud of the fact there have been no open clashes between the Arab and Jewish communities. It is a very open and secure city as compared to Chicago, he said. The streets are safe at night. Even Arab terrorist activities have provoked no riots such as in Belfast or in American cities.

Asked about the future status of the city, Kollek rejected any concept of internationalization. "No such city has been successful. Look at Danzig or Trieste," he said. "The Arabs could have made their capital here, but they chose Amman for their capital and for their university. The only ones who have done something for Jerusalem are the Jews." He insisted that Jerusalem must remain a unified city, but available to all faiths as their holy city. He sees the mayor's job as one to help all communities to live together yet to make contributions through their own individuality.

We told the mayor that in Jordan Palestinians had expressed apprehension about the holy places and had accused Israel of permitting desecration of them. The Arab Christians seemed especially disturbed that some Israeli girls in miniskirts had visited the holy places. Kollek replied that for a few days after the war, while things were quite disorganized, perhaps some girls in miniskirts may have joined the crowds visiting the shrines, since Israelis had not been permitted to see them for so many years. But soon signs were posted which required modesty of dress, and other regulations were

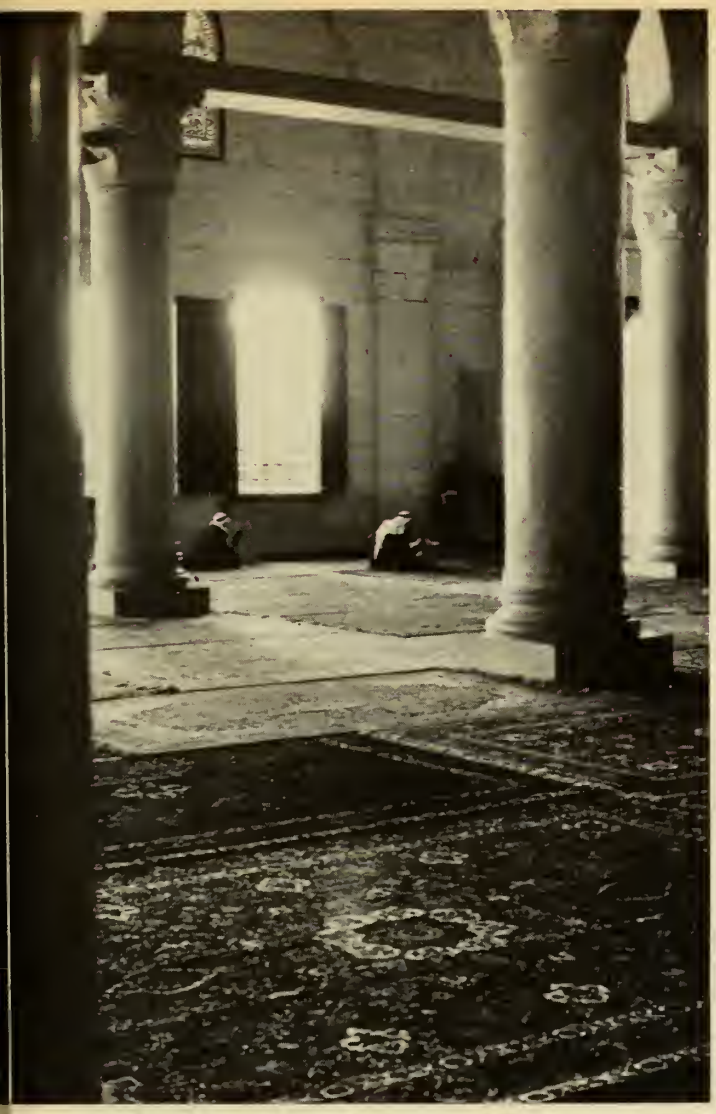
Upper left: Jordan's King Hussein at his Amman palace tells the editors that military expenses consume all economic aid Jordan receives from other Arab nations. He also spoke of the "quiet determination" of Palestinians "not to give up their homeland." Center: View from West Jerusalem looking east to the old walled city and beyond to Mount Scopus at the left and the Mount of Olives in the center. Bottom: Editors enjoy traditional tea given guests during an interview with Jerusalem's Mayor Teddy Kollek (at right in photo). Facing page, upper right: Muslims pray in the partially burned Al Aksa Mosque.

enforced to safeguard sanctity of the holy places. On the other hand, he claimed, Jewish holy places had been desecrated for 20 years; seven synagogues were destroyed by Arabs; many grave markers from ancient Hebrew cemeteries were knocked over and broken up. (Later we saw some of these cemeteries.)

Holy Places Remain Accessible to Pilgrims

Kollek seemed encouraged that in a recent municipal election some 10,000 Arabs voted. Voters came from all classes, from farmers to members of the clergy. Thousands, such as the Greek Orthodox patriarch, voted for the first time. Kollek said he had hoped for three East Jerusalem people to be elected to the city council. However, the fire at the Al Aksa Mosque inflamed feelings and prevented this possibility. The Arabs, including Christian Arabs, are at a disadvantage because so few of their women vote—about 500 in the last election, Kollek said.

While we were not primarily sightseers on our visit



to Jerusalem, we did see some of the holy places. It seemed to me that under Israeli occupation they were being safeguarded and the rights of all pilgrims to have access to these shrines were scrupulously observed. I concluded that Israel considers this policy to be right as well as in its own self-interest, and that Arab fears concerning the desecration of holy places were understandable but groundless.

This feeling was corroborated by our visit with Mustaphar Kalli Ansury, chief of the Mosque of Omar. After showing us the magnificent Dome of the Rock, he took our group into the Al Aksa Mosque and showed us the fire damage which had caused the Arab world to charge Israel with arson. The chief told us that he believed the fire had been set by a deranged Australian, Denis Michael Rohan, who was later convicted of the crime by the Israelis. "I believe he came to Jerusalem with a plan to make trouble between Israel and the Arabs," he said. "If the Israelis had wanted to get rid of the mosque they could have done it long ago. This fire has caused trouble all over the world."

Our group had many other contacts and experiences in Jerusalem which deepened our understanding of the total Middle East situation. Dr. Bernard Resnikoff of the American Jewish Committee gave invaluable service by arranging for many interviews with significant Israeli leaders. At the 15,000-student Hebrew University we talked to Dr. Bernard Cherrick, vice-president, about the university's present program and future plans. Dr. Dan Rowen and Dr. J. J. Ross of Israel's ministry of education and culture described the complex public-education program for children. We met with members of the Ecumenical Theological Research Fraternity in Israel at an informal reception. We viewed the impressive facilities of Hadassah Hospital and talked to members of its staff about their medical work among Jews and Arabs.

As American editors, we thought one of the most useful encounters was a meeting with editors and reporters of Jerusalem newspapers at the Jerusalem Press Club. In Cairo we had talked to Hassanein Heikal, editor of *Al Ahram,* and in Amman we met twice with Ibrahim Shanti, editor of *Ad Diffa*. They had indicated that these Arab countries do not share the free press concept of the Western world. Shanti told us there was no censorship, but the newspapers were aware of what they should print and what they should not. In Israel, Ari Rath, managing editor of *The Jerusalem Post,* told us that the press there is relatively free. The only censorship applied is that occasionally employed in matters of the military and national security.

A few days earlier our group had passed through Ramallah a few minutes after a bomb went off. Since we had heard conflicting rumors about the incident, we asked if the newspaper accounts were accurate. Rath and others described details of the event at length, asserting that the rumors were false and the newspaper stories correct.

Summing up his evaluation of the Middle East crisis, Ari Rath said that all those directly involved should participate in a political settlement and that Israel is prepared to do this. "The great problem of the Arabs is the hope that someone will solve the problem for them —the UN resolution, [UN Envoy Gunnar] Jarring's activities, the four-power talks. The recent promotion of the Arab cause in the Western press only increases the illusion of the Arab politicians. Thus settlement is moved farther away. The Western press should put the issue directly to the Arabs that the problem is theirs and that they should act on it."

Michael Shasar, official spokesman for the Judea and Samaria Authority (military government of occupied territories), accompanied us for a two-day trip up the Jordan Valley through Samaria into Galilee, then back through the strongly Arab region of Nazareth to Jerusalem. He told us that the West Bank is under the control of the army as occupied territory. Therefore, it still functions under Jordanian law. For example, the lower Jordanian tax rate is used rather than the Israeli scale.

Shasar told us that there are 600,000 people on the West Bank, exclusive of East Jerusalem. There are no travel restrictions within the area, but a permit is required to enter Jerusalem, which is considered part of Israel. "We are tough in security matters," Shasar said. "There are 2,000 persons in prison—not as political prisoners but as terrorists for security crimes. We are doing our utmost to avoid victims. We have blown up houses of terrorists involved in security crimes, but the number is often exaggerated. Less than 300 houses have been so demolished."

On our trip to Galilee we stopped to see the military prison in Nablus, a town nestled between Ebal and

Above left: At the Jerusalem Press Club, Father Charles Angell, editor of The Lamp, TOGETHER *editor Curtis Chambers, and Ben R. Hartley (right), editor of* Presbyterian Survey, *talk to Arab students from Hebrew University. Above right: At Geshur Kibbutz, which had been shelled two nights earlier, the editors visit a bomb shelter where Israeli children sleep nightly. Center: The Jordan Valley near the Dead Sea where constant conflict creates a virtual no-man's-land. Bottom: Israeli Arabs and Jews meet for talks at Beit Hagenfen, a YMCA-like center in Haifa.*

Gerizim (the "mount of cursing" and the "mount of blessing"). Shasar told us that the city of 80,000 has been a traditional troublemaker ever since the days of the Turks. He claimed that before Israel captured Nablus, the Jordanian government had to quell more demonstrations and riots here than there are today under occupation and that King Hussein had 6,000 political prisoners quartered in the area.

'Prisoner Is Not a Number—He Is a Man'

The Nablus Prison warden, Captain Michael Golan, escorted us through the prison, letting us talk to the 578 prisoners kept there. It appeared to me that the prisoners were humanely treated, and that the prison was as well kept as many American prisons. Prisoners with whom I talked said they were treated well; however, one said he did not get enough to eat. Captain Golan told us that each prisoner gets exactly the same rations as an Israeli soldier receives. "A prisoner is not just a number here. He is a man," he said. "We try to keep up their morale in various ways. We teach them cleanliness. Everyone must bathe at least once a week."

We visited two kibbutzim, the Israeli communal settlements. We arrived about sundown at Geshur in the Jordan Valley a few miles south of the Sea of Galilee. We were a little uneasy about driving along parallel to the river since only two nights before the kibbutz had been shelled. The secretary of the kibbutz, Mr. Arich Eytan, told us that they had enjoyed a peace here with their Arab neighbors across the Jordan since the war of 1948. But with the Israelis' capture of the Golan Heights in June of 1967 this was the only valley area exposed to the Arabs. Therefore the kibbutz now is frequently shelled. Eytan said, "We can't start work in the morning until mine sweeping patrols check the fields for mines. At least two hours of work is lost—sometimes four or five hours. In the last 10 months six tractors hit mines. One of our men was killed, two wounded. Occasionally workers in the fields are sniped at. Once the sun sets we may have trouble with shelling."

Eytan showed us the bomb shelters in which all the children of the kibbutz sleep every night. "We try to provide the very best for our children. If we remain steadfast, it is mainly because of our children. Sooner or later justice will prevail. I believe the commandment 'Love thy neighbor,' but it is a problem to keep it when everyday someone is trying to shoot at us." He continued, "There are 20 settlements in approximately the same situation. But we're unique in that 90 percent of our acreage is within rifle range of the other side. Yet no one has left the kibbutz because of the stress."

The Lavi Kibbutz is located west of the Sea of Galilee on the mountain above the ancient city of Tiberias. It is a religious kibbutz, and the synagogue is a center for the community since prayers are offered there three times a day. Ephraim Kritzler, the secretary or director, told us that this is one of 13 religious kibbutzim in Israel. "As religious Jews we believe that Israel is where we should live—the land promised to Abraham, Isaac, and Jacob. We also believe that we can find peace in this land. Since in this area the Arabs are in the majority, we have found a way of life with the Arabs. We loan them farm machinery. They advise us on the climate. We have found thus a common language with them."

Kritzler explained how the kibbutz was based upon democratic principles, how committees cared for different aspects of community life, how common funds were handled, and how they developed an inner discipline to create loyalty and participation in the community.

It appeared to me that something of the hardy spirit of the pioneers possessed these kibbutz members—with a difference. Here the community lives in proximity and interdependence so that venturesome spirit must be coupled with a willingness to co-operate to subject themselves to a common discipline, and to work for the common good.

Through several contacts with Arabs in Israel it became apparent to us that not all Arabs are satisfied with their status. Certainly they have benefitted educationally and economically by citizenship in a more progressive, Western-oriented state. But they do sense discrimination, perhaps inevitable, because of the great drive within Israel to establish its own sense of identity and to cherish its Jewishness.

With Arab Students in Jerusalem

At a dinner in Jerusalem we talked to a number of Jewish and Arab students of Hebrew University. About 150 of the 15,000 students there are Arabs. The students agreed that one of the obstacles to greater Arab enrollment is the difference between Arab schools and Jewish schools on the elementary and secondary levels. The educational approaches vary and the quality of education in the Arab schools generally is not as high. This makes it difficult for Arab students to compete for entrance to the university. An Arab girl told us she is 1 of only 15 Arab girls at Hebrew University. Later a Jewish student privately stated that part of the problem is the Arab culture which still quite largely regards women's place as in the home and is antagonistic toward advanced education for girls. Arab Christians are generally more liberal about such things than Muslims, he said.

Another student pointed out that among the Jews there is a wide gap between Oriental Jews (largely from Arab countries) and Western Jews in their educational readiness and capacities. He told us that the problem is much like that in America where we struggle to help disadvantaged children to overcome the handicaps placed on them by their backgrounds. While education for Arabs is better in Israel than in the Arab countries and standards today are much higher than 20 years ago, this still is not enough. "We must do better," he said.

A distinguished Arab leader whom we visited protested that only 1 percent of the students in Hebrew University are Arabs in comparison to their approximate 10 percent proportion of the population. Students can leave the country to attend Arab universities elsewhere only with great difficulty. "It is a great risk for them to go because they may not be readmitted when they want to come back," he said.

There are some Arabs, however, who give strong support to the State of Israel. One young Arab at a meeting of Jews and Arabs in Jerusalem told us that the *fedayeen* do not really represent the Palestinians. The old Arab nations are simply using them for their own purposes, he said. He was optimistic about future Arab-Jewish relations in Israel.

As guests at a luncheon in Nazareth, an Arab strong-

hold, we heard Seif Aldin Zuabi speak. He is one of the seven Arabs in the Israeli Knesset (parliament) and he had just been elected deputy speaker. He told us his election proved democracy exists in Israel, but he went on to make such strong demands for Arab nations to negotiate with Israel that some of our editors later called him "an Arab Uncle Tom." "He tried to outdo the Jews in his loyalty to Israel," one of them commented.

Of course, this problem also exists in Arab countries in another dimension. Christians there are vastly outnumbered by Muslims. Sometimes they feel they must demonstrate their loyalty by outdoing all other Arabs in their patriotic declarations. Such an incident came to light when I told a church leader in Israel that a colleague of his in an Arab country had described to me how he had been persecuted by the Jews in Israel.

"Oh," he laughed, "that didn't happen at all. I was with him at that time and he wasn't persecuted. You must remember," he added, "that Christians are a tiny minority in the Arab world and that they are always suspected by the Muslims. Sometimes they think they must prove themselves better and more loyal Arabs than anyone else."

Such situations are part of the problem in the Middle East. Unfortunately the church sometimes has failed to bear a clear witness to the truth of the gospel of peace.

In Amman an Arab physician told us that his home village, Beit Nuba, which housed 3,500 people, had been destroyed and bulldozed by the Israelis shortly after the war in 1967. There were churches and schools there, projects of the Near East Council of Churches, he said. Two neighboring villages of Yalu and Immaus (possibly the biblical Emmaus) were also destroyed. We drove up the winding, bumpy little road north of Jerusalem to the locations. It was hard to tell that there had ever been villages there so complete was the leveling process. A reporter of *The Jerusalem Post* told us that these villages were destroyed after the war in "a mistaken policy" to create a no-man's-land because they lay near the old Israeli-Arab border. "Dayan [Defense Minister Moshe Dayan] stopped the practice as soon as it was called to his attention," he said.

Whatever the Israeli justifications made for the destruction of the villages, the Arabs rank them along with Karameh as symbols of what they term "Israel's aggressive, expansionist policy."

Attempts to develop Arab-Jewish relationships in Israel are quite delicate. This is understandable in light of the fact that many Arabs refuse to accept any Jewish claim to Israel, and the Jewish population is apprehensive about almost daily Arab terrorist activities. As long as hostilities continue it is natural that suspicion and hatreds exist.

We saw two bright spots in this dismal picture, however. In Jerusalem a joint project of the adult-education department of Hebrew University and the Sisters of Zion at the Ecce Homo Convent brings together Jews and Arabs in classroom situations to study Hebrew and Arabic. Occasionally social meetings are sponsored. Friendships thus developed between individual Jews and Arabs can help begin to bridge the gulf between their peoples.

In Haifa we talked to a group of people at Beit Hagenfen, an Arab-Jewish center which has activities similar to many YMCAs in America. The program is six years old and involves a membership which is half Arab and half Jewish. An indication of the explosive political situation, however, was evident in a regulation which prevents any political discussions in the center facilities.

Above: Israel's Prime Minister Golda Meir told the editors, "Today the UN doesn't allow nations really to win a war. In 1967 if we had gone on to Cairo, Amman, and Damascus, then the Arabs would have had to sit down with us and negotiate for peace." Below: Minister of Foreign Affairs Abba Eban said of Egypt's President Nasser, "To make peace with us he would have to make confession. Nasser is basically a conservative who can't get away from the May, 1967, syndrome."

Among other Israeli leaders we met were the following: President Shneor Zalman Shazar, Rabbi Israel Goldstein, General Shlomo Gazit, advisor to the secretary of defense on the occupied territories, Dr. Yacob Herzog, director-general of the prime minister's office, Moshe Bitan and his staff, officials of the Israeli foreign office, Colonel Rafael Efrat, Israeli defense-force spokesman.

Interviews With Golda Meir and Abba Eban

Our final two interviews in Israel were with the prime minister, Mrs. Golda Meir, and with the foreign minister, Abba Eban. Mrs. Meir expressed to us her distress because Russia will not permit any of the 3 to 4 million Jews there to come to Israel. Many have petitioned Russia to let them leave, but they are refused. She cited instances across the years to indicate discrimination against Jews by the Soviet Union.

Looking at the Palestinian problem from a historic standpoint, Mrs. Meir stated that following the UN partition of 1947, Jordan's King Abdullah illegally claimed the west bank of the Jordan which was supposed to be an independent Arab state. Only two nations recognized Jordan's claim. There was no protest then from these Palestinian Arabs who lived under Jordan's rule for 20 years, she claimed. "If these people considered themselves Palestinians why didn't they set up a state at that time?" Mrs. Meir asked. "We never heard them speak then of a Palestinian entity. So this seems to us to be just one more avenue by which Israel is to be destroyed. If the West Bank people are Palestinians, we haven't been able for two years to meet with a representative body that can speak for the Palestinians. We are willing to meet with anyone but Arafat [Yasir Arafat, Palestinian commando leader]. We are willing to talk to anyone but terrorists and murderers."

We asked the prime minister how important U.S. friendship was to Israel. She responded, "It is extremely important. It couldn't be more. Yet the thing we fear is that the U.S. and Russia might come to some agreement on the Middle East which we couldn't possibly accept. If so, Israel would have to reject it and that would be tragic."

When we inquired what the role of religious groups might be in relation to the Middle East, Mrs. Meir vigorously answered, "Demand peace in the area! There is nothing more unjust than the charge that both sides are obstinate. We want peace, real peace—not just a gimmick as we had before. We have said, 'Let's negotiate.' We have had three wars, and UN observers, and demilitarized zones, and all that. But still one war has only led to another because never did the Arabs agree to sit down with us and agree to negotiate."

After other wars in history, Mrs. Meir said, the victor usually dictated the peace terms. Israel only wants to negotiate, not dictate. "Those who have fought should sit down and make peace. We are only obstinate in that we insist upon direct negotiations. As long as the Arabs do not want to be in one room with us, they do not want to have peace with us."

On our last evening in Israel we called on Foreign Minister Abba Eban in his home. As one of millions of television viewers who saw him speak before the United Nations during the Six-Day War of 1967, I looked forward to meeting him. Without regard for what he said, his eloquence and fascinating gift of expression intrigued me. Eban told us how Israel was developing relations particularly with African and Asian nations as well as with the rest of the world. More than 100 nations have diplomatic relations with Israel indicating acceptance of the legitimacy of the State of Israel on the world scene. "We are not being isolated. We have more multifarious and far-flung relations than if the Arabs had not boycotted us." He went on, "My feeling is that hostility to Israel has had a debilitating effect upon the Arabs. If they were not haunted by this conflict, this would open up an enormous future to them.

"Durable settlements are those which are agreed upon by nations rather than imposed upon them. The lesson of our solitude in 1967 is that no country would risk its lifeblood on us. Of course, this is a lesson also for the Arabs. No outside country (namely, Soviet Russia) would risk its lifeblood on them. Fundamentally, then, the destiny of the Middle East lies in the hands of its sovereign peoples and governments."

Eban said that Jordan has much stronger motives for a settlement than Egypt. "Jordan suffers centrally. Egypt suffers only marginally." He thinks there are two opposing concepts of the Middle East. The first is that of an Arab world which is monolithic and totalitarian—the Nasser view of Pan-Arabism in which Christianity and Judaism must be cut down. The other concept is that of the mosaic. It permits many and varied languages, cultures, religions. "Only in this kind of a Middle East can you have a Lebanon with both Christians and Muslims in harmonious relations."

In discussing the question of Jerusalem, Eban said, "There is a versatile range of possibilities. Those things that are universal are not only universal but of such a nature that Israel wants to be divested of responsibility for them. A division of sovereignty would cause wars. Peace conferences should unite cities; not divide them. However, the holy places could be removed from any secular sovereignty. If Islam wants to have custody of a certain area, for example, the Jordanian flag could fly over the area. A whole range of solutions is possible. We do not even say 'nonnegotiable' about Jerusalem."

So ended our discussions with people of the Middle East. I have attempted to let many of them, both Arabs and Jews, tell their own story, but I am fully aware also that what I report is colored by my own viewpoint. There is justice and injustice on both sides in the history of the past, and the issues of today are not all black and white. No simplistic view of the situation is adequate.

Both Israel and the Arabs claim to be seeking for peace. The Arab call is for peace with justice: "Return to us our lands." The Israeli call is for peace with security: "Honor our right to exist." It seems to me that no enduring settlement can come to the Middle East which does not take into account the intensity of both of these basic drives.

A weary group of editors boarded the morning flight from Tel Aviv for London and home. Looking down on the fading Mediterranean coastline, I reflected that we had enjoyed three weeks of perfect sunny weather in the Middle East. But figuratively, dark storm clouds loom threateningly over all this part of the world.

Will peace ever return to "the land of peace"? We must work and pray that it may. □

Letters From Elsewhere *by Herman B. Teeter*

'If You Dont Git This Leter You Know I couldnt Find The Stamps'

Dear Editur:

In my last leter to which this is a p.s., I run out of paper and as you know hardly had room to even sine my name, but now have plenty. Little Willie has went out and bought him a new pencil tablet to rite about how he plans to spend his sumer vacation for Miz Pitts 5th grade english class.

Now however I have also run out of stamps, or more likely have lost them around the house somewheres so if you dont git this leter you will know I couldnt find the stamps. My memery is not what it onct was in some respects but good as ever in others, which is one reason I am riting this at the urgant request of my wife Abby, Bro. Viktor, and other citizens of this Comunity who is begining to hold Me in grate Aw for my Litery efforts both in your the Together Magazine and as Elsewhere corspdt. for the Clarion.

When the 1st 2 or 3 leters come out people begun to sidle up to me on the Street and say by the way I seen what you wrote in the Together and you shud have did this and you shud have did that, dont you think Hegbert?

Well, they is a lot of things I shud have did all my life but never done and have a hard enuff time pleasing myself not to mention everbody else. So the main reason I am riting this p.s. Mr. Editur is what my wife Abby had to say about your gitting the rong idea about me from last mos. letter in which I refer to people sometimes laffingly calling me a skinney old buzzard.

"You know, Hegbert," she said, "Everbody will think you is a broken down old reck with one foot stuck up to the knee in your last resting place and you know that isnt true."

Well, I replied, they is signs in the air Abby, and a man in his rite sinces who has seen 14 preachers come and go from the same church knows he is gitting on in years. You know yourself I dont saw as much wood or plow as many acres even with a tractor as I onct did, and my memery is failing me in spots.

"Are you shure you havent gone and hid them stamps?" I then ast, but knowed she hadnt and that it was my memery gone bad again on me.

The other day for incidence Bro. Viktor come up and said Hegbert what did you think of my Easter sermon last year and how would you compar it with the 2 other Easter sermons you have been privileged to here me preach, and I couldn't come rite out and say give me a little hint, Bro. Viktor, about what them sermons was about.

All I could say was I think you are making grate progres Bro. Viktor, which I think he is.

But I dont think my memery is nothing to be alarumed about as long as I can recite poems I learnt by hart 40 or 50 years ago, such as some by Mr. Edger A. Guess. I memerized the poem about living in a house by the side of the rode where the races of men go by, which was wrote by Mr. Sam Foss, altho I have forgot the Xact title of it.

When I was a youngin I learnt the Lords Prayer forwards and backwards and was the onley one I ever knowed of who could say it backwards like "Amen. forever glory the . . ." and whenever I wood meet a new kid anywheres Id run up to him and say I bet I can say the Lords Prayer backwards and you cant, and shure enough he never could.

I used to say it backwards at parties to make a big imprint on Abby before we was married, or on Alma Higgins before she lost her sinces and become struck on John Snider. Me and Buck Keaton had it all made up beween us for me to say how about doing us a back flip with your eyes crost, Buck, and he would say I will if you will recite the Lords Prayer backwards for us Hegbert, then I would and he would get up on a table and do a back flip with his eyes crost.

But them times is passed and Xcept for a spotty memery I dont feel much differunt. I have learnt not to go into the next room to pick up 2 things because I cant never keep my mind on 2 things at onct and will come back with onley 1.

Otherwise for a man of my years I dont have no complaints, being able to walk as far as ever if I dont hurry none, and can put away as much turnup greens, cornbred, sorgum and chicken at table as when I was a boy which is going some as anybody in these parts will tell you.

I have notised also that the members of the oposite sects is as pretty as they always was, maybe even more so.

I hope you all up their have a happy April Fools Day. We will down hear, and I am trying to think up a new trick to pull on Bro. Viktor like I done last year when I said: "I just seen the bishup and the Dist. Supt. in town, and they was looking for you." They wasnt of course but when I looked around Bro. Viktor was as gone as if he had never been their in the Ist place.

Well, I will close as I may be waisting my time if I dont find them stamps.

Sinserely, H. Clutter

'Handicapped' away from home but 'handi' in familiar home surroundings, one of the United States' 10 million physically handicapped women tells . . .

How to Lead a Double Life

By ELIZABETH W. CHOATE

I HAVE led a successful double life for more than 20 years. My husband and son know about it and approve. So do my friends. In fact, I recommend it to anybody in my situation.

I am one of 10 million physically handicapped women in the United States. Multiple sclerosis attached me to a cane some years ago, and the happiest solution I have found to the problem of living with a disability is to accept, even enjoy, my "handicapped" role when I am away from home, but to be as "handi" as possible when I am in familiar surroundings at home.

Please do not misunderstand me. I like to be independent as well as anybody does. But I have discovered that when I am away from home, I am much less trouble to others if I do not continually try to be no trouble at all.

For instance, I know that I am not going to fall when I climb stairs. My friends, though, are not so sure, and when I ask someone to bring my coat down for me, I spare them the agony of suspense. Too, there is the matter of effort involved. My sister reminded me of this one day when she started to fetch my coat and I protested. "Don't fuss," she said sensibly, "it doesn't cost me half the energy you'd use."

So I have learned that people are understanding and considerate, and would like to help. And when I am out, I accept their assistance gratefully —and, I hope, gracefully.

I do suggest the easiest way they can help. Most handicapped people, for instance, prefer holding on to being held up. The surest way to throw me is for a giant six-footer to swoop down from behind, grab my arm in a grip of iron, and suspend me, dangling like an unhappy sunfish, from his muscular arm. When I am touched unexpectedly, my muscles set up balky spasms, and I am immobile and immovable for a minute, no matter how much my strong friend shoves. So when I see someone coming, I ask: "May I take your arm, please?"

The only time I refuse an arm is when there is a railing available. Galahad's strength may have been "as the strength of 10," but I would turn him down any day for a good, sturdy iron railing.

Strength, in fact, is not as important as steadiness and pace. My favorite shopping companion is a petite woman, not quite five feet tall. When she tucks my arm securely in hers and we set off together at a friendly pace, I will brave even crowded department stores.

At a buffet party, I let someone else fill my tray, and if nobody thinks to volunteer, I ask for help. I would love to prove my dexterity, but it is better, far better, that my Spartan valor be stained than my hostess's new carpeting. I never will go to a circle meeting at Marge Allen's home again without remembering a sickening mixture of shattered heirloom china and chocolate whipped-cream dessert, spread out on pale-blue carpeting. And I never will scorn a TV table again, either.

But at home. Ah, at home. Here is where I can pridefully display how handy I can be.

Foresighted planning with a watchful eye on limitations is the rule for the "handi" homemaker. If the doctor has prescribed plenty of rest, then that has to go first on the planning chart. Making your plans fit your strength is a neat trick, but by experimenting, you can learn how to come out even. You become more selective in the process, discovering that many of the old necessary chores can be eliminated or simplified.

The family's happiness is the chief consideration, so you have to keep your plans within reach of your ability. If you do not, your husband and children will come home to an exhausted, frustrated wife and mother.

Time is my greatest enemy. If you are handicapped, everything takes longer than it should. I allow ample time for each housekeeping task—

then I double it. This way I can usually reach my day's quota.

You learn simple shortcuts to save steps. I like an apron with three big pockets. As I do the dusting and picking up, one pocket holds the dustcloth, another collects the innumerable small objects that mysteriously appear in the wrong places, and the third carries objects en route to the wastebasket.

A market basket substitutes as a dumb waiter to get things up and down stairs. It holds a lot more than you can carry when you have to keep one hand on the rail. Then, too, when it is placed so that other members of the family will either have to fall over it or pick it up, you save even more steps.

This age of easy, push-button living is made to order for the handicapped homemaker, and I believe in using as many scientific marvels as the family can afford.

A conveniently arranged kitchen adds a lot to your staying power in that department. The more you can do in one spot, the easier and quicker your work will be. I make at least part of my dinner preparations in the morning, too. This circumvents that late-afternoon slump that so often hits the handicapped.

Since putting on my clothes is tiring and time-consuming for me, I try to dress for the day in the morning.

It is hard not to take advantage of the family, for they are always ready to help you when you run out of gas. But the handicapped homemaker has to be careful not to let her children bear the brunt of her affliction. Fortunately, Mother's cane and awkwardness are normal to them, not emblems of martyrdom. So instead of adjusting your crown, you can get to work at the costume for the fancy-dress party—and be glad that to your son you are just like all the other kids' mothers.

Since I no longer drive a car, my poor husband, Roger, is errand boy for the whole family. I try to leave him a little of his lunch hour—he comes home for lunch—for himself. I try to have things ready on time. And I try, but do not always succeed, to have my marketing lists so complete he does not have to stop for things I forgot yesterday.

But sometimes, when best-laid plans have "gang a-gley," my husband, who leads a double life of his own, will blow his top. And he should.

My father reminded me long ago: "A man can't wait on a woman forever without letting off steam once in a while." I got a blast, and deserved it, one day when my engagement plans coincided with an office crisis. I delayed my harried husband by misplacing my gloves, and he shouted at me, as the spouse of any normal woman would. After this healthy communication, I started calling a cab or skipping an occasional engagement to ease the pressure on my regular "taxi driver."

When we entertain at home, it is Roger who makes the party a success. It is he who keeps coffee cups filled, and his skillful table clearing betrays his long practice. Even so, I have learned that elaborate parties are not for us. We keep it simple and entertain small groups of close friends.

So goes my double life. I try to keep things in their proper perspective and give my best efforts to the most important things. In adjusting to my two roles, this familiar prayer by Reinhold Niebuhr has guided me:

"God grant me the serenity to accept the things I cannot change —the courage to change the things I can—and the wisdom to know one from the other." □

BEATITUDES

for Friends of the Cerebral Palsied

BLESSED are you who take time to listen to spastic speech,
For you help us to know that if we persevere we can be understood.

BLESSED are you who walk with us in public places and ignore the stares
Of strangers, for in your companionship we find havens of relaxation.

BLESSED are you who never bid us "hurry up," and more blessed,
You who do not snatch our tasks from our hands to do them for us,
For often we need time rather than help.

BLESSED are you who stand beside us as we enter new and untried ventures,
For our failures will be outweighed by the times we surprise ourselves
And you.

BLESSED are you who ask our help, for our greatest need is to be needed.

BLESSED are you, when by all these things, you assure us that the thing
That makes us individuals is not in our peculiar muscles,
Not in our wounded nervous systems, but in the God-given self
Which no infirmity can confine.

REJOICE and be exceeding glad, and know that you give us reassurances
That could never be spoken in words, for you deal with us as
Christ dealt with the slow and peculiar.

—VIVIAN MOFFITT

A Minor Miracle

By FREIDA L. MITCHELL

I STOOD by a window in the large mental institution where I work and watched the dawn of a new day—vivid sky, painted in pink, mauve, red, and gold.

"What a perfect morning for Easter sunrise services," I thought. Then I sighed, for I had planned to attend the service atop Mount Rubidoux with my husband. It was just my luck to be working this gorgeous morning!

I heard the rattle of crib sides on one of the beds behind me, accompanied by loud incoherent chatter, and knew Mrs. Craig was awake. Botheration! She would probably get noisier and noisier until she had the entire dormitory awake and disturbed. It was too late to give her further sedation. She would be too groggy to eat breakfast and would sleep so much today she would have another bad night.

I hastened to her side and, murmuring soothingly, gave her a drink of water, checked her waist restraint and smoothed her sheets. Maybe she would go back to sleep. As I worked, I thought idly of my husband. He was probably already seated at the amphitheater. My son and his wife would be there, too. How I wished I were with them!

Mrs. Craig sensed that my thoughts had deserted her. She became restless and noisy as she flailed her arms about. I grasped one of her hands when it hit the bed, and she quieted down.

She was out of contact with reality. But maybe, I thought, I can reach some part of her mind.

"Mrs. Craig, do you know this is Easter Sunday?" I ventured.

Her eyes seemed to brighten—seemed to lose some of their bewilderment. Her fingers curled about mine. She tried to speak, but the sounds were still meaningless.

I took from my pocket my little, white New Testament and, carefully withdrawing my hand from hers, turned the pages and began to read.

"And when the Sabbath was past, Mary Magdalene, and Mary the mother of James, and Salome . . ." Mrs. Craig once more sought my hand, and I knew her eyes were upon me while she listened. I felt a strange kinship with this woman as I continued.

Then when I reached the words "they came unto the sepulchre at the rising of the sun," she tugged at my hand, and I glanced up.

She pointed toward the window—and spoke the first intelligible words I had ever heard her say:

"Look! Oh, look!"

I looked—and was momentarily blinded by the brilliance of the sun. Then my patient whispered, "He is risen." My heart pounded wildly, jubilantly. Although she said no more, I was satisfied.

When I left the dormitory, Mrs. Craig remained quiet. I was glad I had missed the sunrise service on Mount Rubidoux. By missing it, I had been privileged to witness what I am sure was a minor miracle. □

The New English Bible—
A Translation for Today

Now available in the Old Testament as well as the New, the completed translation of the New English Bible is evaluated by a noted authority on the Bible.

By FLOYD V. FILSON
Professor Emeritus, McCormick Theological Seminary

THE OUTSTANDING religious book of 1970 will be the complete *New English Bible*. Publication day, March 16, will see a million copies in print. Not just a revision of earlier translations, this is "a completely new translation" using "a contemporary idiom."

Instructions given to the three panels appointed to translate the Old Testament, the Apocrypha, and the New Testament, respectively, were concise: produce a new translation. To ensure a new version of highest literary quality, the Joint Committee on the New Translation appointed a fourth panel of trusted literary advisors. Their continual consultation with the initial three panels achieved a literary style suited to the writings translated.

The *New English Bible*, published by Oxford and Cambridge University Presses, appears in two editions. The library edition is in three volumes: the Old Testament (1,392 pages, $8.95); the Apocrypha (384 pages, $4.95), and the New Testament (Second Edition, 464 pages, $5.95). The standard edition, in one volume, may be had with the Apocrypha (1,824 pages, $9.95) or without (1,536 pages, $8.95). The library edition has introductory articles and many footnotes; the standard edition has important notes and shorter introductory articles. The New Testament, first published in 1961, appears in revised form in both editions and in paperback ($1.75).

I have read the three-volume library edition from cover to cover. Continuous reading is invited by one-column pages, readable type, and chapter and verse numbers in the outer page margins. After discussing characteristics of each major portion of the *New English Bible*, I will quote a few passages to test its style and flavor.

The Old Testament

The Hebrew text of Old Testament books is often corrupt due to scribes' errors in copying. For many years Hebrew words were written without vowels, and with no space between the last letter of one word and the first letter of the next. It was easy for scribes to err when copying such text. So scholars at times must conjecture what the original scribe wrote. They often get clues from ancient Greek, Latin, and Syriac translations of the Old Testament. At times it seems scribes had moved the position of a poetic line and our translators have moved the line back to the conjectured original position, footnoting that fact.

Much of the Old Testament is poetry. The Massoretes, Jewish scholars who preserved and handed down the Hebrew text, regarded only Job, Psalms, and Proverbs as poetry. The *New English Bible's* typeset style makes it clear that poetic passages occur in many historical narratives, and much of the prophetic writings is masterly poetry. Indentations emphasize the poetic pattern.

The new translation omits titles and musical directions which the Hebrew text prefixes to many psalms. Since the meaning of these titles and directions is often uncertain, no great loss results.

The Song of Songs, often treated as an allegory about Christ and the Christian or the church, is rightly recognized by the *New English Bible* translators as a love poem. To bring this out, headings are introduced to show whether the speaker is the bridegroom or his companions or the bride or her companions.

Here are some sample Old Testament passages:

Genesis 11:1: "Once upon a time all the world spoke a single language and used the same words."

Leviticus 19:18: "You shall love your neighbour as a man like yourself."

Job 21:34: "How futile, then, is the comfort you offer me! How false your answers ring!"

Psalms 23:4. "Even though I walk through a valley dark as death I fear no evil." (This does not refer to the experience of death, as is often held, but to a traveler going through a lonely valley where in deep darkness he may well fear dangers from robbers or wild animals.)

2 Chronicles 7:3: The Israelites "gave thanks to the Lord, because 'that is good, for his love endures for ever.' " The Hebrew word here translated "love" is *hesed*. The King James Version usually translates it "mercy" or "loving kindness"; the Revised Standard Version generally renders it "steadfast love." It carries the idea of faithful, steadfast love, goodwill, and loyalty. The *New English Bible* translates it by such words as "love" or "true love" or "faithful love." The Hebrew word includes a note of covenant faithfulness.

Isaiah 53:5: "He was pierced for our transgressions, tortured for our iniquities; the chastisement he bore is health for us and by his scourging we are healed."

Ezekiel 18:30-31: "Turn, turn . . . get yourselves a new heart and a new spirit."

An Interchurch Feature developed jointly with **Presbyterian Life.**—Editors

Hosea 6:6: "Loyalty is my desire, not sacrifice."

Habakkuk 2:4: "The righteous man will live by being faithful." Each of these passages should be studied in context. But these examples illustrate the fresh wording and insights in this new translation.

The Apocrypha

Production of the *New English Bible* was planned and directed by representatives of nine denominations and two Bible societies. To most of these groups the 15 books or parts of books which make up the Apocrypha are not part of the canon of Scripture. However, to a few denominations these books are canonical or semicanonical, and they are highly instructive. The *New English Bible* thus follows an established pattern: it presents a fresh translation of the Apocrypha for those who want it and offers a Bible without the Apocrypha, which some prefer.

Four books of the Apocrypha stand out as most instructive. Covering the rise of Judaism under Maccabean leadership in the mid second century B.C., 1 and 2 Maccabees are basic. First Maccabees, though deeply religious, never uses the word God. Instead, to refer to God it uses "Heaven."

The Apocrypha also includes two notable documents of Jewish wisdom writings. One is the Wisdom of Solomon (not written by Solomon), which dates about the first century B.C. The other, Ecclesiasticus, is outstanding in both length and quality and was written in Hebrew about 180 B.C. by Jesus, son of Sirach. It was translated into Greek by his grandson about 130 B.C. These samples of wisdom literature should be of interest:

Wisdom of Solomon 1:3: "Dishonest thinking cuts men off from God"; *2:23:* "God created man for immortality, and made him the image of his own eternal self"; *6:17:* "The true beginning of wisdom is the desire to learn."

Ecclesiasticus 1:14: "The essence of wisdom is the fear of the Lord"; *5:5:* "Do not be so confident of pardon that you sin again and again"; *5:11:* "Be quick to listen, but take time over your answer"; *18:19:* "Before you speak, learn"; *34:21:* "Bread is life to the destitute, and it is murder to deprive them of it."

The New Testament

This part of the *New English Bible* is already widely known and used. First published in 1961, it now appears in revised form. I have noted about 375 changes from the first edition; only Philemon, 2 John, and Jude contain no changes.

Few of the revisions make any basic change in the new translation. They mostly respond to criticisms of the 1961 edition by making the translation more exact, clear, and effective. Most strengthen and improve the translation.

One noteworthy revision is in Luke 2:1-14. Instead of "pregnant," as the 1961 edition reads, we now have "expecting a child" (2:6); "wrapped him round" has been changed to "wrapped him in his swaddling clothes" (2:7); and "all wrapped up" has been replaced by "wrapped in his swaddling clothes" (2:12). These changes give a more familiar ring.

Other notable New Testament passages:

Matthew 6:13: "And do not bring us to the test, but save us from the evil one."

John 14:1: "Set your troubled hearts at rest. Trust in God always; trust also in me."

1 Corinthians 13:7: "There is nothing love cannot face; there is no limit to its faith, its hope, and its endurance."

Galatians 1:11: "The gospel you heard me preach is no human invention."

2 Thessalonians 3:11: "We hear that some of your number are idling their time away, minding everybody's business but their own."

Hebrews 11:1: "And what is faith? Faith gives substance to our hopes, and makes us certain of realities we do not see."

New Usages

In its new translation of the biblical texts, the *New English Bible* does not translate each Hebrew or Greek word or phrase by the same English word every time it appears. For instance, the King James Version of the Gospel of John often has "Verily, verily, I say unto you"; the Revised Standard Version has "Truly, truly, I say to you" (as in John 1:51). The *New English Bible* has nine different translations of this Greek phrase. Similarly, the Old Testament phrase meaning simply "utterance of Yahweh" is translated variously and quite freely. One way is in Amos 3:15: "This is the very word of the Lord."

Occasionally a rare or rather unfamiliar word occurs. This is due in part to the desire to achieve a vigorous literary style. (See, for instance, "bedizened" in Revelation 17:4.) In other cases a word is familiar to English rather than American useage (as in the use of "corn" to mean grain, in Mark 4:6, 7). On the other hand, the American-sounding term "livestock" or "stock," which the Revised Standard Version avoided, is used to mean domesticated animals in general (as in Genesis 33:14 and 36:7).

The translators sought to put the Bible content in contemporary idiom. But is it fitting then to use the old English thee, thou, and thy when a writer or speaker addresses God?

I was surprised to find the hybrid word Jehovah used in Exodus 3:15-16 and 6:3, and in three place names mentioned in Genesis 22:14, Exodus 17:15, and Judges 6:24. The name Jehovah, as the translators agree, never existed in biblical times. It was a much later and mistaken combination of the consonants of the divine name Yahweh with the vowels of Adonai (Lord). The general practice elsewhere in the *New English Bible* and in other recent Old Testament translations is to translate Yahweh as Lord or God; this is the only suitable procedure unless we choose to use the biblical but unfamiliar and unpopular name Yahweh.

What role will the *New English Bible* play? Time and use will tell. A policy paper of the project stated that the new translation was not intended primarily for reading in church. Rather, it is aimed at people out of touch with the church, young people, and churchgoers not gripped by the traditional language of older versions.

I think the translators can claim more. Their work is notable and usable, with scholarly basis, freshness and vigor, literary quality, and spiritual challenge. It should prove widely helpful for use in personal reading, common worship, and careful biblical study. □

On Tutuila Island in American Samoa, the white-clad children march together to the village church.

White Sunday in SAMOA

A Samoan mother's face reflects attentive pride as her children recite their prayers before the congregation.

FOR THE BRIGHT and happy children of American Samoa, White Sunday is a little like Easter, Thanksgiving, Christmas, and graduation all rolled into one.

The day does belong to the children in these South Sea islands that fit almost every man's dream of paradise: tranquil lagoons, misty green mountains, and surf-lashed beaches.

Sea breezes stir the coconut palms, and fragrant smoke from underground ovens drifts over thatched rooftops as the children march toward the village church on White Sunday morning. The boys walk proudly in white shirts and wraparounds called *lavalavas;* the girls in new white dresses, their bare feet stirring up little clouds of dust under flouncy skirts and petticoats. With them, also in white, go their fond parents.

White Sunday, brought to the Samoan islands many years ago by members of the London Missionary Society, was first observed in faraway England. It still is observed in the north of England as a minor religious event; but in Samoa it has become a major festival to which the friendly Polynesian people have added touches of their own, molding it to fit their traditional way of life.

"The original purpose remains the same," writes Mrs. Donald Smetzer, whose husband photographed the October celebration on Tutuila Island. "That is to train children in church education and let them demonstrate what they have learned by conducting the Sunday service."

The village is named Pava'ia'i, and Tutuila Island is the largest (18 miles long by 3 miles wide) in American Samoa. Here, on White Sunday, the big underground ovens are filled with taros, breadfruit, and coconut pulp wrapped in taro leaves; with hot stones, stuffed pigs, and fish wrapped in leaves.

A makeshift church bell summons the people in the early morning to the Methodist Church. Inside, the children begin their playlets, recitations, Bible readings, and hymn singing, prompted when necessary by nervous parents. Like children anywhere, some stumble or forget.

"The parents feel happy and think of something good for their children," one Samoan parent told Mrs. Smetzer. "They feel appreciative because they like to watch their little children speak well."

Speaking well is important in Samoan society, and White Sundays offer an opportunity for children to be trained in oratory. In family, village, and intervillage affairs, a talking chief in particular must be able to argue well and to make dramatic, authoritative speeches.

After church, the children go to family gatherings where they are given new clothes for the coming year. They sit cross-legged as the fathers serve the food, permitting the children to eat first. This is the only time of year they have this kind of service from parents.

"To be served and fed in such a way," Mrs. Smetzer says, "is a sign of love and respect for the child on this day when he has performed in the service, and has showed his family and neighbors how much he has learned in a life centered around the church."

—*Herman B. Teeter*

As guests of honor, children feast on seafood, suckling pig, chicken, and ice cream served by their fathers.

Miroslav Rada:

Czech Artist's Work Is an Expression of Faith

IF YOU should visit a fifth-floor artist's studio in Prague, Czechoslovakia, you would find a devoted Christian layman who expresses his faith in contemporary paintings and drawings. Miroslav Rada, a friendly, outgoing man with a shock of fair hair and a quick laugh, is a presbyter in the Evangelical Church of Czech Brethren, to which he has belonged since he was very young.

He gets inspiration for his work from the little chapels and shrines you find everywhere in the Czech countryside. "You go along and you see one," he says, "and it makes you stop and think who you are as a person." He tries to put the spirituality they hold for him onto canvas in powerful abstract paintings. These are not easy to interpret; they cannot be grasped at a glance. But the viewer who takes the time will discover that they offer endless possible meanings. Rada himself wants them to express truth and help foster human kindness.

Much of what we call religious art is too traditional, he believes. He does not divide life into religious and nonreligious categories. Religion has meaning and faith has its proper place, he says, only when realized in relationships with other people. And so his work expresses man's relationship to the modern age or to his own society.

As he begins a painting, Rada has a searching dialogue with himself. Then, because it takes him a long time to finish a canvas, different feelings he discovers within himself as he goes along may alter the original conception.

He paints on canvas stretched on wood, first using a layer of tempera. Next come layers with plastic elements. Finally top layers of oil are applied and the work is varnished.

Americans had their first chance to see Rada's work last spring in exhibitions at Christ Church (United Methodist), New York City; at the Cranbrook Academy of Art; and Christ Church Cranbrook (Episcopal), Bloomfield Hills, Mich., and at Wayne State University, Detroit.

The artist paid his first visit to this country for the exhibitions. He went to Chicago during his stay, and I interviewed him there with the help of his friend Larry Brainard, who speaks fluent Czech. Rada's English is limited, and my Czech nonexistent.

Rada was full of enthusiasm for the United States and believes it is the center of artistic creativity in the world today. His first sight was at night as he arrived at New York's John F. Kennedy International Airport. Looking down at the lights and colors in motion below, he said, he suddenly understood how art like Jackson Pollock's paintings, with their seemingly random lines and splotches, could originate here and nowhere else.

He was equally excited about other things Americans take for granted: "When you see the advertising, the signs, and especially the walls—the old walls of Europe are entirely different, when you go to the store and see the way everything is wrapped up, it is all like a gallery!" he told me.

His presence and the presence of his work in the United States came about because two United Methodist ministers were in Prague in 1968 for the Christian Peace Conference. Dagmar Bruzova, secretary to the conference's founder, Dr. Joseph L. Hromadka, urged one of them, the Rev. David T. Strong, to see Rada's paintings. When he saw them, he felt he must get them to America. Mr. Strong, now minister of Fellowship United Methodist Church, Troy, Mich., and the Rev. Thomas Fisher, Jr., associate minister of Christ Church (United Methodist), New York City, worked diligently to clear red tape, find sponsors, and raise funds for the three exhibitions.

In Prague, Rada lives in a sixth-floor walk-up apartment across the street from his studio. At 44 he may owe his youthful litheness to the necessity of carrying coal up six flights of stairs.

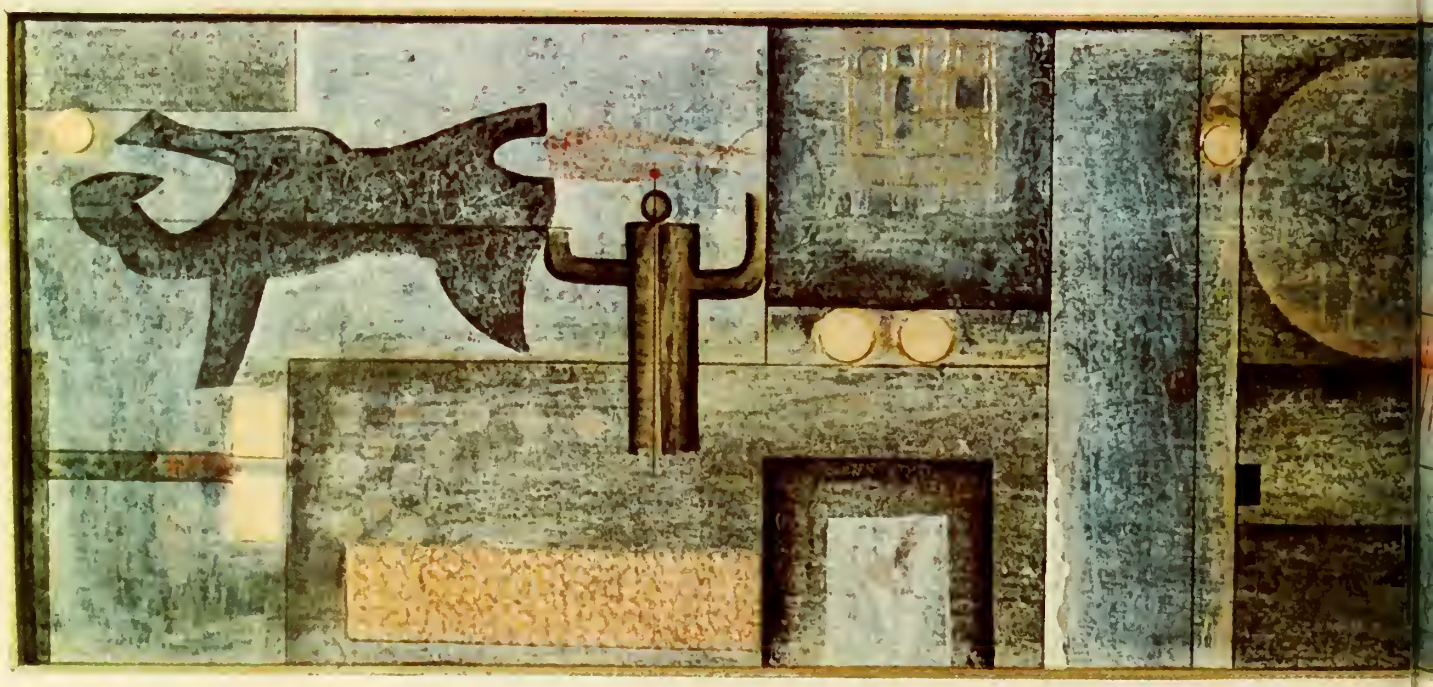
When he talked to me, Rada was realistic about the problems a creative worker runs into in a socialist state if his work departs from "social realism." But the latest news from him is that he is working hard in his studio as usual. One of his current assignments is a series of Old and New Testament drawings for Mr. and Mrs. Strong.

—Helen Johnson

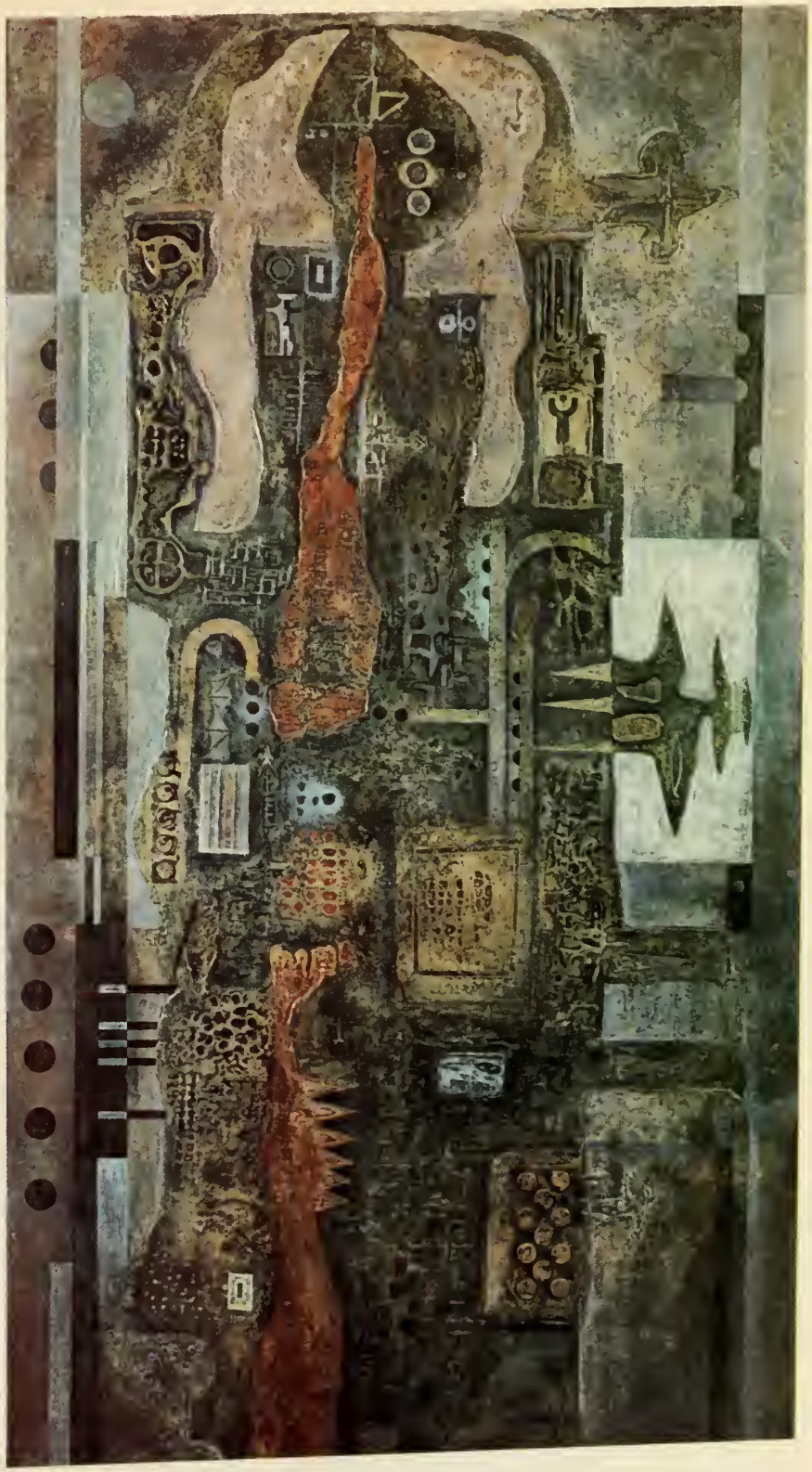
ation (draft 1:5)...Whereabouts unknown. This painting was stolen after it was exhibited at Wayne State University.

The artist (left) talks with the associate minister, Thomas Fisher, Jr., during the exhibition of his drawings and paintings at Christ Church (United Methodist), New York.

Grace... Center of altar triptych of the Evangelical Church of the Czech Brethren of Cheb, Czechoslovakia.



Sermon... Owned by the artist.



Crucifixion II . . Owned by the Rev. and Mrs. David T. Strong, Troy, Michigan.

Last Judgment... Right side of altar triptych, Evangelical Church of the Czech Brethren of Cheb, Czechoslovakia.

Your Faith

Christians seeking truth always have questions about their faith, and Iowa Bishop James S. Thomas discusses some of them each month on this page. Send yours to him c/o TOGETHER, Box 423, Park Ridge, Ill. 60068.

Is Methodism out of date in its pietism?

✤ Much depends on what is meant by pietism. When pietism is a revolt against reason, it will be out of date. If it is an attempt to retreat from social problems into a comfortable feeling, this will not be progress. The mind of man is being liberated and his conscience will not permit him to overlook unjust social conditions that need to be set right. No amount of good feeling will atone for failures to make Christ real in the struggles of the world.

But there is a deeper level to the question: The longing today for peace, quietness, and a sense of being at home in the universe comes largely out of the fruits of spiritual discipline. If piety is out of date because of negative connotations, reverence and seeking, because of perennial hungers of man, are not.

Is conversion still possible?

✤ Yes, happily. Only the outer form of conversion has changed, and the process still occurs in many areas of life. The sociologist Peter Berger, writing in his book *Invitation to Sociology*, speaks of conversion to a new meaning system. This experience, he says, "is liberating and profoundly satisfying." There is a sense in which any process that liberates us can be called conversion.

The Christian need not fear sound psychoanalysis and psychiatry for these may be his allies in the cause of freedom.

In a deeper sense, the freedom which Christ brings can lead to conversion of the soundest kind. When one sees himself through the eyes of Christ, he is likely to see a person quite different from the one he sees in the mirror of society. When one compares himself with the person he ought to be, he feels the need to turn around, to change, to go another way. If he takes this seriously and makes the change, he is converted.

Should a church be divided into groups?

✤ The implication is that the division into groups may come on the initiative of the pastor. This involves more than church administration. Major reasons for groups in a church are age-group interests, profitable use of special talents, and a division of labor. This is not a divisive approach to church life unless it violates the freedom of the person or creates distrust within the fellowship. Age-group differences are real, and they should be respected. There are many and varied talents in any congregation which should be given free expression. Every church has business and program activities that call for special attention by trustees, administrative boards, building committees, and many others.

Obviously, a church is much more than an administrative chart. If anyone in a church feels outside the fellowship, it may mean that there are more subtle divisions than those outlined above. When such is the case, the local church needs to face the deeper needs of its members for love, openness, trust, and the joy of working together.

And then as they looked closer, they saw that the stone, which was a very large one, had been rolled back. So they went into the tomb and saw a young man in a white robe sitting on the righthand side, and they were simply astonished. But he said to them, "There is no need to be astonished. You are looking for Jesus of Nazareth who was crucified. He has risen; he is not here. Look, here is the place where they laid him. . . ."

—Mark 16:4-7 (The New Testament in Modern English)

SIMPLY ASTONISHED

By PAUL L. CLEM
Pastor, First United Methodist Church
Huntsville, Alabama

THE DRAMA which began on Palm Sunday came to its sorry end on Good Friday. A Roman squad nailed Jesus to a cross.

He was done to death by the jealousy, prejudice, greed, open hostility, and hatred of at least some of the scribes and Pharisees and certainly of the chief priests and elders. The indifference of the people and perhaps the vacuousness of his own disciples had drained his cup of sorrow to its last bitter dregs.

Jesus was dead. His mutilated and torn body had been taken down from the cross by Joseph of Arimathea and put in a tomb. Not one of the disciples had been there except John. This beloved disciple, as the Gospel of John has it, stood beside Mary the mother of Jesus.

So ended a beautiful dream. At least so thought the disciples. As far as we can determine from the record, none of them expected any further developments. Perhaps there is among us today a greater readiness to believe in the extended reality of the Resurrection than

there was among the first disciples of our Lord.

But "when the Sabbath was over," as Mark has it, "Mary of Magdala, Mary the mother of James, and Salome brought spices so that they could go and anoint him. . . . 'Who is going to roll the stone back from the doorway of the tomb?' they asked each other. And then as they looked closer, they saw that the stone, which was a very large one, had been rolled back. . . ."

Seeing this and other developments of the moment, "they were simply astonished." Amazed, dumbfounded, "flabbergasted!" When they ran to tell the disciples, it "struck them as sheer imagination."

However much we read back into the picture, nobody there apparently was expecting a resurrection. Mary of Magdala and the other women did not come to see a risen Christ. They came to anoint a dead body. Nobody was lurking there in the bushes expecting to see the stone rolled away. Pilate had posted his soldiers, not to witness a resurrection, but to prevent the theft of a dead body. The apostles were locked away in some secret room nursing their grief, or perhaps some of them already had returned to their fishing. As far as is evidenced by the Scriptures, all of them were "simply astonished" by goodness.

This tells us something about the disciples. They had been in Jesus' presence often enough, yet they had not been really "with" him. Or, as we should say, "They had not gotten with it."

This also tells us something about ourselves. Martin Buber, the late Jewish philosopher, warned, "He who ceases to make a response ceases to hear the word." This we may apply to the disciples in retrospect. They listened to the voice, they were in the presence of the man, but they did not respond. At least they did not respond fully, and therefore they did not hear the word. They only got minuscule thoughts about themselves and their own unique interests and viewpoints.

This was one of the necessities of the Crucifixion. Except for that, the disciples no doubt would have gone on with this unreal drama, this play-acting, each carrying his part but never truly responding, never really entering into the reality of the experiences Jesus held before them.

The disciples had walked with Jesus in his humanity, yet they had not accepted that humanity. To them he was already the Divine Messiah, and this in effect repudiated the Incarnation.

They got everything backward. They supposed Jesus in his humanity to be Jesus in the fullness of his divinity, and they were aghast at the thought that he could die. But he did die—just like anybody else. He hung on the cross while the life ebbed from his body. Finally the disciples accepted the fact they did not comprehend at the moment. Eventually they faced the reality and mutely and numbly crept apart. It was done. Jesus was dead!

It was only after the experience of the Resurrection that they began to see the cross in sharp focus. Suddenly they recalled the words he had spoken. This was what he had said all the while. The Son of Man must go to Jerusalem and suffer many things at the hands of the chief priests and elders. He would be killed, and after three days he would rise again.

As Carlyle Marney put it, "Jesus had to come upon them from the rear." He had to demonstrate the necessity of dying in his humanity in order to accomplish and fulfill his true divinity. It was only after they had recovered from their astonishment and accepted the Resurrection as an authentic happening of their lives that they entered fully into the experience of Christ.

As it was with the disciples, so it is with us. Frequently we believe nothing of the Christian principle, as far as implementation of it is concerned, until we experience in faith the reality of the Crucifixion. Experiencing that, we can accept the Resurrection faith.

The symbol of crucifixion follows us. Sometimes we have to die to an old belief or an old religion in order to be resurrected into a new faith. Even though we may consider ourselves unbelievers when we surrender old ideas, yet astonishingly and unexpectedly, out of the death of the old tradition comes resurrection in the form of a vital and dynamic faith.

The symbol extends further. For example, new forms and new life are daily being resurrected about us. But we have lived so long with old ideas, images, symbols, traditions, and forms that we cannot accept their death. Therefore, we cannot accept resurrection, the new life that is all about us. Like the disciples, we are astonished at first, affrighted, dumbfounded, until finally we recall the words of our Lord: "Unless a grain of wheat falls into the earth and dies, it remains a single grain of wheat; but if it dies, it brings a good harvest." Goodness must die in order that it may be resurrected.

We must cease being *simply astonished* when goodness emerges from the tomb. The joy of Easter is first of all the elation that comes to the emancipated soul. The heavier the burden, the drearier the prison cell, the wearier the hospital bed, the darker the night of doubt and despondency, the brighter and more jubilant is the hour of freedom. But until we cease to be *simply astonished* by goodness, there can be no lifting of the burden, no hope in the prison cell, no renewal from the hospital bed, no ray of light to pierce the night of our gloom and despair.

The celebration of Easter has meaning for us only as the reality of the Resurrection. It is victory of life over death, of love over hate, of spirit over matter, and it can put our loyalties in true perspective. Then our astonishment turns to acceptance, our fear to rejoicing, our unbelief to faith, and our death to life. □

Letters

WORSHIP PIECES ARE TIMELY

I want to express my appreciation for the articles on Christian worship in the February issue [see *Worship Comes Out of the Woodwork,* page 25, and *'The Man Who Cared,'* page 30].

As we lose more of our concern with "worship attendance" and see the congregational activity as much more than "preaching services," maybe we'll do a more complete job of helping the church genuinely celebrate God's good news about life.

EUGENE A. SHOEMAKER, *Min. of Ed.*
First United Methodist Church
Topeka, Kans.

TRYING TOO HARD FOR RELEVANCY?

As I read the song *Lord of the Dance* in the February issue [see *'The Man Who Cared'*], something about it just didn't sound right.

Are we trying so hard to be relevant that we are becoming irrational in our views? I picture our Lord with a sense of humor and as one who loves fun, but I can't picture him jigging his way through life as this song portrays.

I wonder if the author of this song knows that Jesus' chief mission was to "seek and to save the lost." His encounters with people were not to teach them the latest dance step.

No wonder young people are confused as to the difference between a Christian and a non-Christian. If it were not possible to get my pattern for life from God, I would be confused, too.

I am praying for a revival within The United Methodist Church that will bring us back to the fundamentals of our faith—a faith that will stir and challenge our teen-agers to follow Christ at any cost, even at the price of being different from the world.

MRS. VIRGINIA SHANNON
Greenwood, Ind.

Send your letters to
TOGETHER
1661 N. Northwest Highway
Park Ridge, Ill. 60068

'MAN WHO CARED' WAS GREAT

The color feature on *'The Man Who Cared'* was great. What struck me more than anything else was the mood of joy and celebration evident on the faces of those young worshipers. Where can you find a congregation today that is half so excited about their faith?

EUGENE L. PRIEST, *Pastor*
First United Methodist Church
Lodi, Ohio

SHE SENT BACK 'DANCE' PAGES

In the Bible you do not find the Lord Jesus leading in any dance! These pages [February, 34, 35] are not for our church people. When you read about Jesus leading in a dance please tell me.

MRS. STERLING WENZEL
Olivet, S.Dak.

JANUARY ISSUE EXCELLENT

Please accept my thanks for the January issue. It is excellent!

Pain—A Meeting Place With God by Blair Benner [page 38] really helped me. I also appreciated Jane Merchant's little poem *Hopeful of Being* [page 39].

LARNED BOWMAN
Jamesport, N.Y.

'DRAFT DILEMMA' BOTH TIMELY AND DISTURBING

Mary Finneran's article *The Draft Dilemma: Should the Church Be Involved?* [February, page 12] is both timely and disturbing. I am speaking of the Selective Service System and of the difficulties which conscientious objectors face.

In the first place, I note how much the local draft board is *not* required to do for the registrant—"to seek out such information [facts about himself which might make him eligible for a classification other than 1-A], or even to tell the registrant what is required for any particular draft deferment."

The means of appealing one's classification also seem odd and contrary to justice. Why is it that "no registrant can appear in person before this [state] board"? Why do "very few cases" meet the requirements for appeal to the national appeals board?

Conscientious objectors face either military service as medics or civilian alternative service which often is connected with the military in some way. The only other alternative is imprisonment for five years and the ignoble brand of "ex-con" for the rest of one's life.

How we as Americans (and as Christians!) can sanction such a reward for standing firm on one's religious convictions I don't know. I have a young friend who now is behind bars for not compromising his beliefs, and he got there not by the decision of a state appeal or presidential board but simply because a local draft board would *not* perform its function of ordering him to perform nonmilitary work. It is no wonder that our young men are fearful when involved in such an autocratic and impersonal system as this.

DAVID C. JOHNSTON, *Minister*
United Church of Christ
Fort Madison, Iowa

CHURCH SHOULD BE INVOLVED

By all means, our church should be involved in the draft dilemma! If destroying a nation and killing thousands of people to preserve what appears to be a corrupt government under President Thieu is not a sin in the eyes of God, what is?

MRS. ROBERT W. MOUNTSIER
Geneva, Ill.

ANOTHER DRAFT APPEAL PROCEDURE DOES EXIST

Your article on "the draft dilemma" is, with one important exception, commendable. Regrettably, it fails to mention the *personal appearance,* one of the most important administrative procedures of the Selective Service System.

If a man receives an unsatisfactory classification from his draft board, he may contest it. The first step is to request a personal appearance. This must be done within 30 days of the date of mailing of the unsatisfactory classification (usually 1-A).

If the personal appearance fails to bring the desired result, the registrant has a second 30-day period to request an appeal which sends his file to the state appeal board for review and decision as you indicated. The appeal may be transferred upon request to the state where a registrant lives or

works, if it is different from the state of his draft board.

The personal appearance is crucially important because it is the only time a man gets to see his draft board in person. In conscientious-objector cases, personal impact on the board is especially important in determining their judgment. Registrants should prepare carefully. This includes consultation with a draft counselor.

The United Methodist Board of Christian Social Concerns (100 Maryland Avenue, N.E., Washington, D.C. 20002) makes available a memorandum designed to assist registrants in such preparations.

CLARKE MOSES
Draft Program
Board of Christian Social Concerns
Washington, D.C.

HEGBERT'S FEBRUARY LETTER WAS A 'BEST EVER' ITEM

The February *Letter From Elsewhere*, called *'Well, Sometimes You Take Things too Literal, Hegbert'* [page 53], was one of the most worthwhile items you ever have printed. Its wit and wisdom, always pieces from the same cloth, illustrate that the church must always retain its sense of humor to retain its sense of direction. This piece is also a gifted interpretation of every would-be Christian's calling for surface application *and* depth relationship with God through Jesus Christ.

HAROLD H. QUICK
Des Moines, Iowa

REPRIMANDS MISSED POINT

Like many of those responding o Duane D. Hutchinson's November, 1969 article *What About Salvation* [see *Letters*, January, page 51] was generally attracted to what ıe said. I was concerned, however, hat all the published responses eprimanded the author for not ncluding "Jesus Christ" language n his statements.

I want to affirm his omission. At he same time I am turned off by people who always have to push Christ into someone else's thinking. One thing needed in theology oday is some honest questioning of the centrality of Jesus Christ in a contemporary man's faith understanding. As churchmen become more concerned with how man's thinking contributes to his own growth in faith and human relationships, and less concerned with labeling and correcting based on supposedly "indispensable truths," the popularity of insisting that "Christian" doctrine always be tacked onto theological statements will diminish.

DOUGLAS M. TREADWAY
Morton Grove, Ill.

SETS SEX EDUCATION FACTS STRAIGHT

Facts show that sex education in Sweden has not caused a "rotten moral mess," as claimed by Kenneth I. Bower in his letter [see *Sex Education in Schools Not Working in Sweden*, January, page 50]. In a recent column Abigail Van Buren quoted statistics from the United Nations World Health Organization that show what the true picture is.

Among other things, the statistics show that: in Sweden one out of every six marriages ends in divorce. In the U.S. the divorce rate is one out of every three marriages. In 1968 there were more suicides per 100,000 in California than in Sweden. The requirements for obtaining a legal abortion in Sweden are almost the same as the requirements are in Maryland. Sweden's rape arrest rate was 1.0 per 100,000, one of the world's lowest. The U.S. figures for the same year were 5.8 for every 100,000 people.

I, too, have visited Sweden. I took the trouble to talk with religious leaders, university students, and the man in the street. There is a moral revolution going on there, as there is in the U.S. But all the facts show that problems such as divorce, rape, suicides, and out-of-wedlock births are greater in the U.S. (with only spotty public sex education), than in Sweden with their more complete education.

The evidence from Sweden should strengthen the "people of God" to encourage public sex education.

JEROME G. BLANKINSHIP, *Pastor*
University United Methodist Church
Las Vegas, Nev.

SEX ED: STATISTICAL SCAPEGOAT

I read Mr. Bower's letter on sex education [January, page 50] with much interest and concern, as I have three teen-agers.

Mr. Bower's reasoning and sequence of thought repeats the type of opposition that has been loudly condemning sex-education programs throughout the country. "Since the institution of sex education, the divorce rate has increased alarmingly," he says of Sweden. Since the institution of instrumental and vocal music in our high schools, rock 'n' roll music has flooded the air ways. Would removing all music from all schools be a solution to this situation? Or would it rather contribute to the problem?

All too often the sex-education program has become the scape-goat when the year's statistics are compiled. What are the goals set when instituting a good sex-education course of study —cure for the high divorce rate or for illegitimate births? Indeed not—but if only incidental progress is achieved in that respect it would be worth it if the child reached is yours or mine.

I regret that rock 'n' roll music subdues the classics; that poorly kept homes and poorly fed children are found everywhere—but let us not apply Mr. Bower's reasoning and withdraw all music and all home economics from the schools.

MRS. MILDRED C. HINTON
Nappanee, Ind.

A 'SIGNIFICANT' PRESENTATION

Without having lost the character of a family magazine, some of your recent articles, such as *We Want to Speak for Ourselves* [January, page 8] make a significant contribution in helping the church come abreast of the present concerns for the mission of the church.

DAVID H. BLACKBURN
A Director of the Advance
Board of Missions
New York, N.Y.

BIBLE AS LITERATURE COURSES WORK

There is an interesting postscript to your news story concerning classes on the Bible as literature in Florida schools. [See *Bible Courses in Schools Spurred by Methodists*, January, page 19.]

A United Methodist church in Pinellas County had a lay-witness mission about two years ago. I was one of the visiting lay people for the weekend. I had been teaching the Bible as literature in Broward County schools for 2 ½ years by then. It was on an experimental basis.

My witness that weekend

concerned how God had led me back to school at the age of 40, then into the teaching field. It was the Walker Fellowship Class to which I spoke.

Isn't it great how God works! We here in Broward County are very grateful that another county is attempting what has proved successful for us beyond our fondest dreams. Broward County has Bible as literature courses in 8 of 12 high schools and it has been going strong for four years without a complaint of any kind. There has been much favorable comment, especially from the young people themselves.

MRS. JULIA WILLIAMS CHANDLER
Fort Lauderdale, Fla.

'YOU SHALL NOT KILL' COMMANDMENT HASN'T BEEN REPEALED

Regarding Mrs. William J. Miller's letter in the January issue [see *Thou Shalt Not Kill,* page 52], it is easy to find Bible verses to justify any attitude or belief. Often this is done without considering the context or the historical and cultural gaps.

In 1970 we feel we have a deeper understanding of the nature of God than did the Hebrews who invaded Canaan, murdering and despoiling the inhabitants. The idea of a god who would order the slaughter of civilians, as the writer of the letter suggests, is utterly contrary to our modern conception of God as a lover and respecter of all his human creation.

Paul's admonition to obey the ruler because he was "ordained of God" must also be put into context. The rulers of Paul's day were part of an occupying conqueror nation. Any infractions or rebellion would be both futile and fatal. The only sensible plan for living was to do the best you could within the limits of the dictatorship. The common man had nothing to say about his government. Possibly it did not occur to him that he should.

If we believe in a God of justice and love, we cannot conceive of His laws being unjust or discriminatory, or bringing hardship on innocent people.

IVA CONNER
Sand Springs, Okla.

LAYMEN'S EFFORTS 'PRAISEWORTHY' BUT MISSED GOSPEL TRUTHS

Laymen Interpret the Sermon on the Mount [January, page 34] makes praiseworthy attempts to apply to our "now" situation. But in some points it shows more effort to explain away than to interpret these eternal truths as Jesus lived them. Reference to "an eye for an eye" is followed by, "Then it was said, 'Don't resist the man who wants to harm you.' "

Why dodge the fact that it was Jesus Christ who said, "But I tell you, don't resist. . . . Love your enemies." In Jesus' life we see that this means no revenge, no retaliation, no violent resistance, but firm moral resistance in positive goodwill toward wrongdoers.

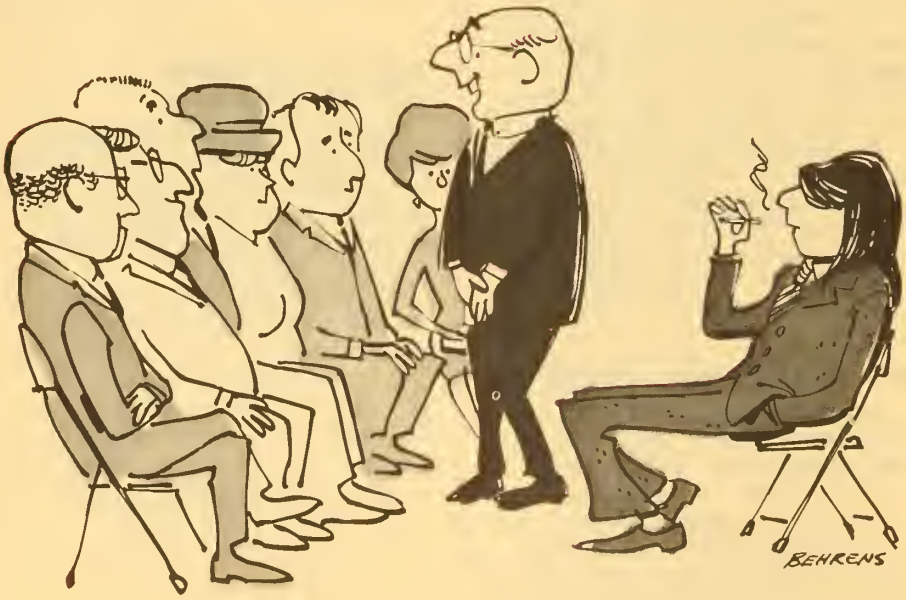
These laymen state, "The truth for this day is that there are times when the man of God must defend himself, his family, and his nation against destructive aggression." Defend them how? By killing vast numbers of innocent women and children in Viet Nam that we are supposedly "protecting," forcing unwilling American boys to become killers, delaying solution of American social ills to the point of terrible crisis?

The laymen state that the man of God is "unwilling to let evil destroy good." The apostle Paul explained how Jesus wants us to do that: "Overcome evil with good."

The truth for our time and for all times is in our Lord's words as he lived them. Refusing to join the Zealots in seeking military overthrow of Rome, he chose the cross of forgiving, suffering love as his means of defending the highest divine and human values. So we should be doing, rather than being apologists for narrow national sovereignty and international anarchy and strife which violate Christian love and threaten Christian values.

FRANKLIN P. FRYE, *Ret. Minister*
Bedford, N.H.

The Inner Man, by Paul R. Behrens



"And now our new youth director will tell us why our young people are revolting."

NOTHING WRONG WITH BIG FAMILIES

I hotly question Mr. Milby's letter titled *Small Families Better in an Overcrowded World* [January, page 50]. As the father of 12 children who deliberately raised them in a Christian environment, I feel a very tangible improvement in the world can be achieved by the geometric progression of knowledge disseminated by large Christian families.

WILLIAM N. HARSHA, M.D.
Oklahoma City, Okla.

Films & TV

WHEN Jean-Louis Trintignant first appears on screen in **Z**, he stands unobtrusively in the midst of an official party of government officials. He is a part of the establishment, called in to damp down public furor over the assassination of a Greek pacifist leader.

Not until Trintignant begins investigating the murder does his basic integrity clash with political expediency. As high government intrigue is uncovered, linking police officials with the murder, the investigator is at first incredulous, then dogged in his insistence that justice is more important than political tranquillity.

What makes Trintignant's role so important in **Z** is that the picture is based entirely on an actual event, the murder of Gregorios Lambrakis, a Greek pacifist clubbed to death in the midst of a mob after addressing a peace rally in 1963. Director Constantin Costa-Gavras unfolds his film in documentary style—with characters unfolding within the action, not announced with a flurry of background music or through impressive closeup shots which, in traditional fiction films, inform the audience that someone of importance now is on screen.

Shot on location in Algeria by a French company, **Z** makes no overt reference to Greece, but the background music of Mikis Theodorakis (still confined to house arrest in his native Greece) underscores Costa-Gavras' angry indictment of a right-wing political faction that recovered from the taint of this assassination to assume power in 1967. Costa-Gavras tempers his anger by evoking brilliant acting from his cast, headed by Trintignant, and with Yves Montand as the slain pacifist leader. Also effective is Greek actress Irene Papas as the widow.

This is only the third film made by Costa-Gavras (after *Sleeping Car Murders* and *Shock Troops*), but he is obviously a master at building suspense through an editing pace that sweeps the viewer into interlocking plot connections. Entirely apart from the political implications, **Z** would be a thriller, as the investigator relentlessly pulls together clues that link the actual killers with high officials. Nor is the film's power limited to the immediacy of the Greek tragedy. Perhaps unintentionally, there are echoes of our own assassinations, as doctors formally explain X rays; reporters crowd around spokesmen in hospital corridors; and the brave, sorrowing widow grieves in the glare of the public's curiosity.

But beyond any specific historical application, there is the suggestion of what could be. Officials are embarrassed by a murder, but for the sake of a "greater good," they wish to temporarily set aside justice. In this manner, democracy gives way to an ever so subtle form of totalitarianism. **Z** is the artistic success of the year, and one of the most compelling political documents of the decade.

(The Motion Picture Association's rating for **Z** originally was *M*, for mature audiences. Under the recently revised MPA program, *M* is changed to *GP*, for general audiences, parental guidance suggested. MPA also raised the age limits on *R* and *X*-rated films from 16 to 17 years.)

—*James Wall*

Yves Montand (center) portrays a peace leader struck down in a street demonstration in Costa-Gavras' Z, a realistic examination of incipient fascism.

OTHER FILMS OF INTEREST

The Circus (G)—When Charlie Choplin made this comedy in 1928, it was sondwiched between two of his better works and saan forgotten. Now Chaplin hos odded a sound scare ond released a new print. Plot and minor chorocters are doted, but Choplin's camedy is forever fresh. Youngsters should be given a chance to see Choplin's comedy style owoy from the mutilatians af televisian editing. His music hall physicol humor—including o hilarious moment with o sleeping lion—deserves a wide viewing.

They Shaat Horses, Dan't They? (GP)—Directar Sydney Pollack's film treatment af a 1935 navel by Horace McCoy manages ta be compelling bath as a reenactment of o Depressian dance marathan ond as on ollegary af a warld without hope. Jane Fondo, as o cynical child of a desperote time in American life; Gig Young as the Gadlike figure wha recruits, sustoins, and judges his dancers; and several performers in smaller rales ore uniformly excellent. *Harses* is a strong commentory on humon suffering ond exploitation.

TV HIGHLIGHTS THIS MONTH

March 20, 10-11 p.m., EST on ABC—*Missian Passible: They Care far a City.* Environmentol deterioration in the city.

March 22, 8-9 p.m., EST on ABC—Horry Belofonte—Lena Horne Special.

March 23-26, 8:30-10 p.m., EST on NET—Faur-part telecost of an entire trial: *The City and Caunty af Denver* vs. *Larne R. Watsan.* He is a Black Panther.

March 23, 10:30-11 p.m., EST on ABC—Premier of ABC News Special *Naw.* First is three-part series titled *Incame Tax.* Other ports, March 30 and April 6.

March 28, 7:30-8:30 p.m. EST on ABC—Underseas World af Jocques Cousteau: *Call af the Deep.* April 12, 7-8 p.m.—*Night af the Squid.*

March 31, 8:30-9 p.m., EST on NBC—*Galdilacks.*

March 31, 9-10 p.m., EST an NET—*Festival Dubravnik* in three parts. Other parts, April 7 and 14.

April 1, 9-10 p.m., EST on NBC—Bill Casby Speciol.

April 2, 8:30-10 p.m., EST on NET—NET Playhouse: *Infancy* and *Childhaad* by Thornton Wilder.

April 3, 7:30-8:30 p.m., EST an NBC—*Encyclapaedia Britannica* Special: *The Unexplained.*

April 6, 7:30-8:30 p.m., EST on ABC—*This Land Is Mine.*

April 7, 8:30-9 p.m., EST on ABC—*The Mad, Mad, Mad Camedians.* Animatian with voices af real camedians past ond present.

April 7, 10-10:30 p.m., EST on CBS—*The Recruiter.*

April 7, 10-12 p.m., EST on ABC—Academy Awards.

April 10, 7:30-8:30 p.m., EST an ABC—*Tales Fram Muppet-land.*

April 12, 7:30-8 p.m., EST on CBS—*Charley Brawn's All Stars.*

April 14, 7:30-8:30 p.m., EST on CBS—*Natianal Geagraphic* Special: *Halland Against the Sea.*

April 16, 8:30-10 p.m., EST an NET—NET Playhause: *They* by Marya Mannes.

April 19, 10 p.m., EST to conclusion an NBC—Tony Awords.

April 20, 10-11 p.m., EST on CBS—CBS Reparts: *Health in America: The Dactars.*

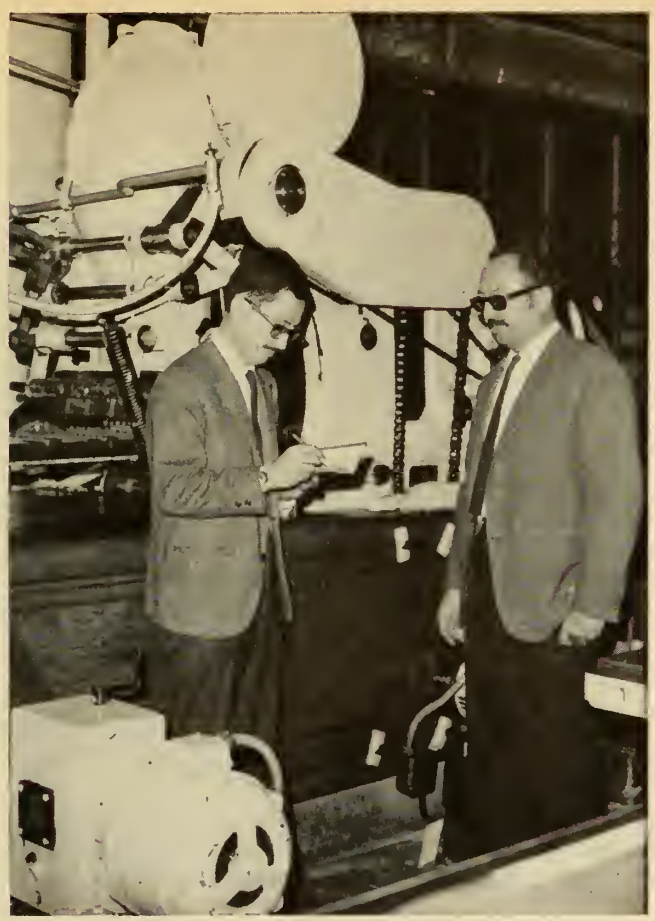
Unusual Methodists

JANE EVERETT . . . TOGETHER *egged her on.*

"JUST AS an Easter-egg decorating idea in TOGETHER led to my exotic egg items," recalls Mrs. Jane Everett, "I always like to be doing something creative." Creative is hardly adequate to describe the stunning egg artistry of this Tiburon, Calif., housewife and mother of four. Her artistic ability has transformed giant ostrich eggs into candy dishes, Chinese goose eggs into jewel boxes, guinea-hen eggs into dazzling Christmas-tree ornaments.

Since TOGETHER "got her rolling" with an article written by an egg-decorating hobbyist a dozen years ago, Mrs. Everett has made 250 arty "Eggzotics," as she calls them. Her first source of eggs was Los Angeles' Griffith Park Zoo, whose director traded them for an occasional "Eggzotic" to call his own! Ostrich eggs now are shipped to her from South Africa. Prime tool of her trade is imagination, supplemented with oil-base paints, bits of old costume jewelry, multicolored braid, laces, plus velvet, satin, and silk for linings—and lots of glue! She uses a coping saw or electric saw to cut penciled outlines for windows and lids that are carefully sanded. Then she attaches tiny hinges which enable lids to open and close. Average time required for completion of one of her egg creations: 25 hours. The "Eggzotics" are displayed and sold by a San Francisco antique shop, although some are custom made by request and many are gifts to friends.

Never one to put all her eggs in a single basket, Mrs. Everett also enjoys oil painting and china painting, has designed a line of gift cards, and is a scientific illustrator. As a result of her "Eggzotic" fame she was asked to undertake restoration of a Hungarian family's art treasure, an ostrich-egg jewel box which was damaged in transit to this country. Another recent interest is gros point or detail work on tapestry. Mrs. Everett is active in Job's Daughters; is founder and head of a Tiburon investment club for women. She and husband, Le Roy, attend the United Methodist Church of Mill Valley. □



ERNESTO and HORACIO WONG . . .
Mexico's chocolateers.

JACK and DEE VOORHIES . . .
Music is a family affair.

CAN an adventurous native of Canton, China, find fame and fortune in a distant country like Mexico? For Ernesto and Horacio Wong's father the answer proved an emphatic yes! Wong's chocolates have become as traditional a treat to Mexicans as apple pie is to their north-of-the-border neighbors.

The elder Mr. Wong left China at age 17 on a two-month voyage across the Pacific. Arriving in Mexico City in 1903, he became an apprentice candymaker. Twelve years later he owned his own shop, married his dark-haired Mexican secretary, and business boomed. Since his death in 1969, his two sons carry on the thriving family enterprise, with Ernesto handling sales of the 100 varieties of Wong's chocolates while Horacio manages the factory.

The Wongs' successful East-West relations were further cemented when Horacio married the daughter of a former Mexican Methodist bishop.

Members of Balderas Methodist Church, the entire family devotes much time to the work of the church. When evangelicals found it impossible to purchase radio and television time in Mexico City, the Wong family broke the ice with a commercially sponsored program of hymns and Bible readings. Says Ernesto, a man of deep convictions, "Twenty to 30 years ago Mexican evangelicals may have looked to the U.S. for guidance, but not so much anymore. It's my feeling that leaders of our church should do like Coca Cola: export only the syrup and let local people do the rest." □

HIGHLIGHT of many a week for Jack and Dee Voorhies, accomplished musicians and entertainers at heart, is getting their show on the road. Traveling a family-style "night club circuit," they have delighted audiences in five states. Their fast moving act, appropriate for church, civic, or business groups, features pop music with a sprinkling of folk tunes. Local names are injected into songs and patter to add audience appeal. Both sing while Dee plays piano, Jack plays guitar, and daughter Vanessa, 14, often gets into the act.

"We're really a family troupe in all areas—work, play, and worship," the couple explains. By day Jack works for radio station WVNA in Tuscumbia, Ala. His popular show, *Top-o-the-Morning,* features middle-of-the-road music, with dialogue about the weather and other timely subjects carried on between Jack and his character creation, Luther Appleby. Vanessa often gives her dad an assist with production work, and they have recorded several commercials together. As a free-lancer Jack's voice is heard in many other towns and cities.

Evenings find Jack directing six youth choirs at the First United Methodist Church of Florence, Ala. Dee is the church organist, playing for all choirs and worship services. Besides arranging and even writing some anthems, she is teaching several organ students as substitutes for Sundays when she is away. Vanessa sings in the vesper choir and does some arranging for the choirs. During leisure hours the family, including Melissa, two, enjoys boating, water skiing, and picnicking. □

Teens

By DALE WHITE

LETTERS continue to come asking for information about pen pals in other countries. Occasionally a young person writes to say how much he appreciates the international friendships he has formed through the mails. Next to traveling abroad, letter-writing can do the most to help us understand people of other cultures.

These are agencies young people have found helpful in finding a pen pal:

Letters Abroad, Inc., 18 East 60th St., New York, N.Y. 10022 (for students 15 and older; no service charge).

International Friendship League, 40 Mount Vernon St., Boston, Mass. 02108 (registration fee $1; descriptive folder on request).

League of Friendship, P.O. Box 509, Mount Vernon, Ohio 43050 (ages 12 to 19; send service charge of 35¢).

Ambassadors for Friendship, 4300 Lennox Dr., Miami, Fla. 33133 (will accept requests from teachers only; ask your teacher to write for information).

People-to-People, 2401 Grand, Kansas City, Mo. 64141 (thousands of applicants matched annually).

Student Letter Exchange, Waseca, Minn. 56093 (claims to be the largest bureau of its kind).

When writing for a pen pal, a self-addressed, stamped envelope should be enclosed. Give your name, age, sex, major in school, hobbies, and interests. List three countries which interest you, tell which languages you can read and write besides English, and whether you want to write to a boy or girl.

Q&A

I have a problem. I am 17 years old and have been fat all my life. I recently lost 40 pounds and look worlds better, so people say. But I am still self-conscious and feel the difference between me and my slender friends. This has affected my personality so that I am hard to get along with and embarrassed to be around boys. I like boys very much, but I find myself being very choosy and criticize, to myself, the boys in my small town. Then I start thinking: If I am fat, why should I criticize them?

I recently met three boys, at different times, whom I liked very much. Two of them were from out of town. I had a date with each. The first one told my best friend he wasn't ready to date me. The second had just returned from Viet Nam and was looking for a good time. He didn't find it with me so he didn't call again. The third is a local boy. He is very sweet but he is acting real cool and won't even talk to me. I thought he liked me.

I am torn up emotionally, and can't find the incentive to lose 15 or 20 more pounds. I have gained 10 of the 40 back, worrying over these problems.

I have tried to talk to people but they always end up laughing or telling me to grow up.—R.M.

You have chosen a hard course, and will need all the courage you can find to see it through. Many heavy persons seem almost addicted to food. Losing weight is as difficult as breaking a drug addiction.

The help of a physician is essential. Belonging to a supportive group of those struggling with similar problems has been the magic key for many individuals. This is the secret for success of such groups as the Weight Watchers.

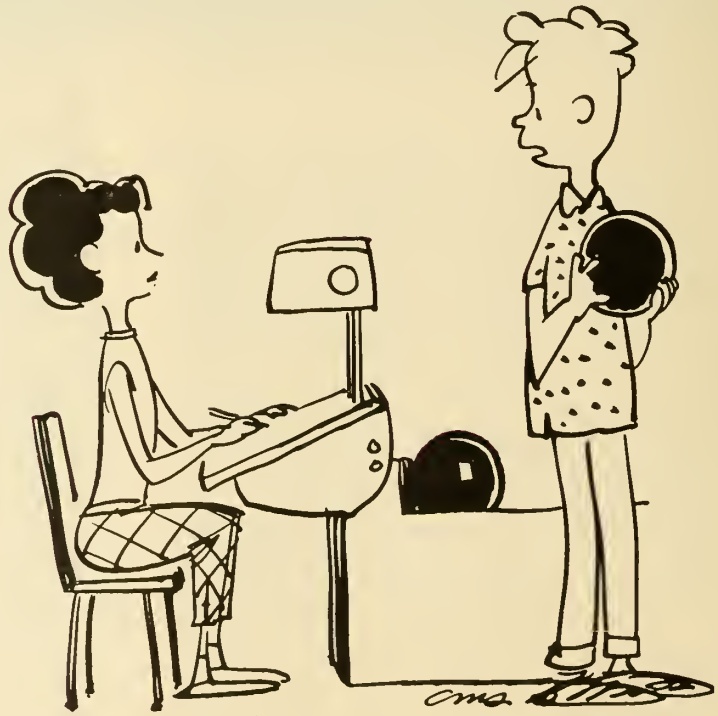
Stress is dynamite to anyone trying to lose weight since we often use food as a tranquilizer and need it more desperately as we become more tense. Why not hold off on the dating for a while? You have enough inner ferment just going without food and getting used to the new "you" without adding the agonies of "He loves me, he loves me not."

Q&A

I am 18 years old, and have been miserable for nine months, now. This condition has caused me to break up with a girl I love. I dropped her because I didn't want her to know me as the person I am now. I have lost all confidence most of the time, and very seldom feel any differently. This has affected me so much that it has even changed my facial features. My mouth seems to droop.

I was very happy after I graduated from high school and met this girl. I didn't go to college with the rest of my friends or my girl.

After this it all started very slowly. I developed a small complex about not going to college. Then I smashed up my father's car, bought a car of my own and smashed that up, quit my job thinking it was the cause of my being miserable, but



Cartoon by Charles M. Schulz. © 1962 by Warner Press

"I can't seem to get a strike to save my soul, but fortunately, the salvation of my soul doesn't depend upon my getting a strike!"

She Needs You...

She needs you to love her. Little Lin Tai has just been abandoned at our Pine Hill Babies Home in Hong Kong. Police doubt her parents or relatives will ever be found. So we must find an American sponsor for her.

How can you sponsor a child like Lin Tai? Your questions answered:

Q. What does it cost to sponsor a child? A. Only $12 per month. (Your gifts are tax deductible.)

Q. May I choose the child I wish to help? A. You may indicate your preference of boy or girl, age, and country. Many sponsors allow us to select a child from our emergency list.

Q. Will I receive a photograph of my child? A. Yes, and with the photograph will come a case history plus a description of the Home or project where your child receives help.

Q. How long does it take before I learn about the child assigned to me? A. You will receive your personal sponsor folder in about two weeks, giving you complete information about the child you will be helping.

Q. May I write to my child? A. Yes. In fact, your child will write to you a few weeks after you become a sponsor. Your letters are translated by one of our workers overseas. You receive your child's original letter, plus an English translation, direct from the home or project overseas.

Q. How long has CCF been helping children?
A. Since 1938.

Q. What help does the child receive from my support? A. In countries of great poverty, such as India, your gifts provide total support for a child. In other countries your sponsorship gives the children benefits that otherwise they would not receive, such as diet supplements, medical care, adequate clothing, school supplies.

Q. Are all the children in orphanages? A. No, some live with widowed mothers, and through CCF Family Helper Projects they are enabled to stay at home, rather than enter an orphanage.

Q. What type of projects does CCF support overseas? A. Besides the orphanages and Family Helper Projects CCF has homes for the blind, abandoned babies homes, day care nurseries, health homes, vocational training centers, and many other types of projects.

Q. Who owns and operates CCF? A. Christian Children's Fund is an independent, non-profit organization, regulated by a national Board of Directors. CCF cooperates with both church and government agencies, but is completely independent.

Q. Who supervises the work overseas? A. Regional offices are staffed with both Americans and nationals. Caseworkers, orphanage superintendents, housemothers, and other personnel must meet high professional standards—plus have a deep love for children.

Q. How do you keep track of all the children and sponsors? A. Through our IBM data processing equipment, we maintain complete information on every child receiving assistance and the sponsor who provides the gifts.

Children on our emergency list this month live in Brazil, Hong Kong, Taiwan (Formosa), India, Thailand and Philippines.

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Lippincott

it wasn't. I broke up with my girl, stopped going to church, went to Florida. I thought I had to get away from everything, but that was no help.

So after all this and not working for two months, I am back to work, but still very miserable. I don't know what to do. I know I should go back to church and all that, but it offers no relief. Please help me. I'm starting to go crazy, and the sad thing is that I know it.—T.B.

Sometimes a person will grow into late adolescence with a really shaky sense of personal identity and worth. He can hide this from himself and others so long as he is part of a stable, secure environment at home and school. His deep personal needs are constantly being fed by those who care about him, and his studies give his life meaning and structure.

Then, suddenly, the people who care are scattered. The neat pattern of duty and reward at school gives way to the confusion of new demands at work. Deeply buried feelings of inadequacy come flooding up. The person goes into the tailspin sometimes called an "identity crisis."

This seems to be happening to you. Now you have the tough task of starting over to put the puzzle of your life back together in a more mature form. It will go a lot faster if you can find a professional counselor to work with you on it.

Q&A

I am 14 years old. My problem is crying. Lately all I do is cry. I think I know why, but I'm not sure.

Well, you see it's like this: My sister-in-law is living with us. She has four small children. They are the meanest kids I know. She is always leaving them with me and taking off. The kids think they know everything. I end up punishing them the old-fashioned way. That makes my sister-in-law mad. I try and try to be nice to those kids, but it is impossible.

Then, my sister is always with her boyfriend. I always end up doing her chores on top of my own. We do all the housework because Mom works out all day and is tired. So I do most of the housework and get so exhausted I can't do my homework at night. My grades are going down rapidly.

Now I wake up in the middle of the night, crying. Even walking home from school I can start crying my eyes out. The kids at school say I've changed. I am so short-tempered and sensitive it's pitiful. How can I become my old self again?—N.H.

Your tears seem to come from helpless rage. You don't need a diagram to know you are being used in that household. Why wouldn't you be angry? Every whole person has an inner sense of his own dignity. When other people walk on him, a deep wrath bubbles up inside. If it can't get out, it turns into grief or depression and causes lots of trouble.

Is your minister a good listener? Or your church-school teacher, or a close relative? It is good to tell someone what is happening and how you feel. Talk several times about it. Then see if your mother won't help to bring a little justice into your home. If your sister-in-law wants you to baby-sit, she should pay the going rate, like anybody else. And if you do your sister's work one day, she should do yours the next. Isn't that only fair?

Q&A

I am a senior in high school. I love this boy who is 18 years old. I have known him for almost a year now. We went steady and broke up because he wouldn't quit his drinking. He keeps telling me he will quit drinking if I will take him back, but I gave him so many chances to quit when we were going steady. He thinks it is my fault that he drinks. He thinks I don't love him, and is terribly jealous of this other guy.

I have dated some to try to forget him 'cause everyone says he's not my type, that he's too rough and I'd better leave him alone. Whenever I go out with someone else all I think of is him. I don't think of the person I am with. Last time we met, we met secretly.

He still tells me he will quit drinking if I'll take him back. We have discussed marriage. He wants to get married, but I don't. I'm afraid to. I can't trust him anymore, but I love him still. I can't seem to forget him. He used to lie to me a lot because he said the truth would hurt me. Please help me. Should I try again or forget him?—L.M.

I'd say get out fast, shattered heart and all. Why? 1. Because he lies. 2. Because he is using alcohol

as a drug to escape his feelings. 3. Because he projects blame for *his* problems onto you. 4. Because he is trying to make you his crutch and therapist.

Sorry to be so blunt, but I see what happens to couples when they enter dependency traps and call them marriage.

Q:

I'm a 16-year-old high-school sophomore. I go to a private prep school. My problem is that my girl friend goes to another school and I only get to see her a few times a week. Usually then it is at a basketball game or something like that. We very rarely get to go out because when I'm free some night, she isn't, and vice versa. How can we keep together when we see each other so little? I call her almost every night, but that's not enough to keep us going. Any suggestions?—B.K.

You'd be surprised to know what you can keep going on a nightly phone call, basketball games, and an occasional date. In fact, this kind of routine offers advantages. It lets you get to know each other as whole persons in down-to-earth settings. Lots of heavy dating in romantic settings can trap you into daydreaming a fantasy picture of the other person and ending up disillusioned.

Q:

I'm 13 and have just met a very nice, sweet boy who recently moved to our school. I like him and I know he likes me. He invited me to the show and to the carnival. Well, that's OK. That's not my problem. My problem is that he works fast. Every time I'm out with him he wants to put his arm around me, he would go further if I'd let him. This may sound old-fashioned, but I like to go into things more gradually.

At first I thought I could tame this playboy. But I don't think it's going to work. I like him too much to just forget him. How do you tame a tiger like that?—C.B.

Judo won't work since I see in the TV ads that all the fellows are taking karate lessons. Sometimes inexperienced fellows actually do not realize that girls do not share their trigger-happy drive for instant passion.

Be honest and firm about where you are and what you want. If he cannot honor your wishes, you will just have to let him go.

Q:

I am a girl, 15. I have taken singing lessons for one year. I feel that I have a fairly good voice. My mother has never heard me sing, but insists that I have a beautiful voice and now is encouraging guitar. Her comments aggravate me. I would like to become a cheerleader, but I feel I am not good enough.

These things I have listed are things I have always wished for, but now they seem to scare me. If I get a guitar, I would *have* to play for my parents. This is something I could never do, ever. Although I would like these things to become reality, I am afraid! I am really afraid! Can you help me overcome my fear? I can find no way out without disappointing my family or hurting them.—P.R.

You should know that anyone who tries something new or breaks through into a bigger world has to deal with fear. Because this happens all the time to teen-agers, they get scared more than most people do.

Learning to perform a new skill means risk. Our ego is at stake. What if we should fail? What if somebody should laugh at us? We haven't tested the new routines enough to believe we can do them with poise. So we are off-balance and exposed.

What can help? *Realize* these feelings are normal and universal. *Talk* about them with some understanding person. *Move ahead* in spite of them. *Celebrate* your successes.

•

Tell Dr. Dale White about your problems, your worries, your accomplishments, and he will respond through Teens. Write to him in care of TOGETHER, P.O. Box 423, Park Ridge, Ill. 60068. —*Your Editors*

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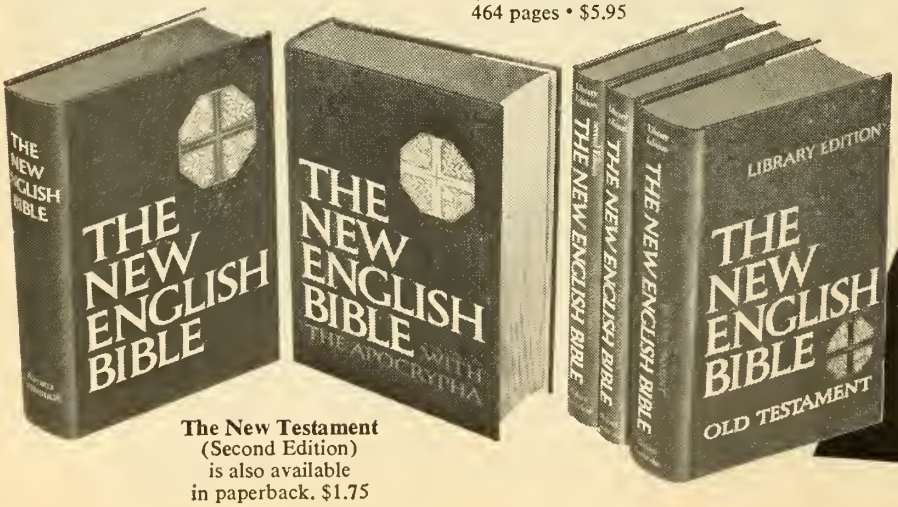

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BOOKS

FINALLY the light has dawned, and we know that the struggle against pollution is a struggle for survival, our survival, and our children's.

On the Shred of a Cloud (University of Alabama Press, $6.50), which is a best seller in Europe, puts it this way: "Nature is there—beyond our streets and houses, more or less near, more or less distant—and we are part of it; we cannot tear ourselves out of its totality without something breaking into pieces. We have tried it; we have believed ourselves capable of whipping nature into obedience, and with what ominous results! . . . We must make peace with the natural forces on the surface of the earth if we are ever to make peace within our own species."

Author Rolf Edberg, who has been a member of the Swedish parliament and has represented his country in important diplomatic posts, believes that pollution, the arms race, and all the other crises we face today are all parts of the same problem, that of man discovering a better image of himself in relation to the cosmos.

Edberg's vision is vast, but he has been a newspaper editor as well as a diplomat and knows the importance of bringing big concepts into the context of personal experience. *On the Shred of a Cloud* is a very personal book. In much of it ecology is woven into the story of a walking trip in the mountains. Here is some of the most evocative nature writing you will read.

Above & Below (McGraw-Hill, $7.95) will take you on an unforgettable voyage to our national underwater parks with Helga Sandburg and George Crile. You will explore the Everglades, continue down to the Dry Tortugas, journey to the Virgin Islands, and wind up on Anacapa, in the Channel Islands off the coast of California.

Helga Sandburg—Mrs. Crile—is a poet, a good one, and she was encountering the undersea world for the first time. Dr. Crile, with a physician's response to living things and lifelong experience in underwater exploration, was a perfect guide.

Full of brilliant sunlight, blue water, and dancing reflections, alive with fish, animals, birds, and people discovered along the way, their story of their voyage is guaranteed to take you away from a world of income taxes and rising living costs. And it is a potent reminder that this underwater world, too, can be disastrously damaged by carelessness and insensitivity.

Berton Roueche is a naturalist whose writing imparts his own sense of wonder and discovery, but reading his essays about some of America's little-known and as yet untouched regions is a bittersweet pleasure. The reason is evident in **What's Left: Reports on a Diminishing America** (Little, Brown, $5.95). These essays are about a rapidly dwindling wilderness.

Still, let us enjoy them while we can—a walk along the deserted towpath of the Chesapeake & Ohio Canal, float fishing on the Current River, the rice harvest in northwestern Minnesota, an inscrutable muskrat, a patient wood turtle, a chorus of jays and phoebes. A meager heritage, perhaps, in terms of the past, but precious beyond measure.

It won't make the best-seller lists, but **Our Noisy World** (Doubleday, $4.50) is an interesting and important book about our newest pollution problem.

Listen for a minute. If you don't hear any hums, hisses, rumbles, pops, and clicks, you are fortunate, and you are one of the very few in this world who are not being subjected to the constant bombardment of noise, says John Gabriel Navarra. Noise is so prevalent that we think we tune it out, but it makes its impact on our mental, emotional, and physical well-being just the same.

Pushing for an antinoise program in every community, Navarra builds a strong case for the fight against this worldwide problem.

Ordinarily a play becomes a success on the stage and then appears in book form, but a three-act drama by best-selling novelist Morris L. West turns this around. **The Heretic** (Morrow, $7.50) became a book without having been seen in a theater.

It takes place in Venice and Rome 370 years ago, and its hero is Giordano Bruno, who actually lived and chose to die at the stake rather than recant his "heretical" questioning of church dogma. For "church" read State, Establishment, Community, or brother militants, and you have the dilemma of today's hardheaded who insist on going against the tide. There are many ways to kill a man, and some are more painful than death.

"I found myself in him," says West of Bruno, "my fears, my doubts, my own wrong-headedness,

Friday Night

Now on the sabbath when His death is done
and the book closes on the words He spoke—
"Come unto me"—it must have been in fun!—
"I will refresh you"—what a charming joke!
How can He save the doomed and desperate one
after the fitting of the crossbeam's yoke?

Can we recall He said, "Be of good cheer"?
But what a word for such a bloody hour!
Defeat pollutes the evening atmosphere
and sweetest dreams of love's domain go sour.
Listen for the dawn to catch His "I am here."
Wait for the Easter of His risen power.

—THOMAS JOHN CARLISLE

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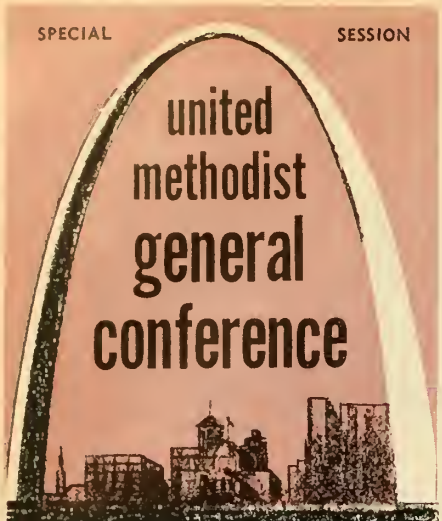

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my conviction that soon or late a man has to know a reason for living or dying. The reason may be wrong, but man's right to hold this reason is inalienable."

This is not a new dramatic theme, of course, but West has handled it strongly. I hope we will see it on the stage, and on the screen.

The dual theme of 1970 National Library Week, being observed April 12 to 18, is *Reading Is for Everybody* and *Read-Look-Listen in Your Library*.

This reminds me of a bit of history I learned from Herman L. Totten, librarian at United Methodist-related Wiley College.

Back in 1907 the college president, Dr. M. W. Dogan, heard that a Carnegie Library was going to be given to the city of Marshall, Texas, where Wiley is located. Carnegie Libraries were free public libraries that were built in more than 1,600 United States communities with money given by steel manufacturer Andrew Carnegie. But Negroes would not have been allowed to use the library if it were located in the town, and Wiley was a Negro college.

Dr. Dogan wrote to Emmett Scott, a graduate of Wiley, who was serving as secretary to Booker T. Washington, who in turn wrote to Mr. Carnegie and explained this problem. As a result, the campus of Wiley College was selected for the library's location, so that all citizens of Marshall, black and white, could use it. This made Wiley not only the first Negro college to have a "Carnegie Library" but the first Negro college west of the Mississippi to own its own library.

In **The New Russian Tragedy** (Norton, $4.50), foreign correspondent Anatole Shub tells about a playwright who had tried—and failed—to get permission of a woman official to accept an invitation to the West. Yet she liked his writing and they had gotten on well for years.

"But why," a friend asked him, "is she not the minister of culture?"

"Yes, but there are others above her."

"But if she likes your writing so much, why at least didn't she attend the premiere of your play?"

"She wanted to, but she was afraid."

"Furtseva afraid? If even she is afraid, who then is not afraid?"

"Ah, at last you are beginning to understand Soviet Russia."

The old oppression is there, although it is balanced to a small degree by the courage of dissidents and the secret circulation of new ideas. "The sense of suffocation and choking is matched by the sullenness and permanent irritability of the masses," Shub says. "Should present policies prevail, many intelligent Russians feel that the likeliest result —once the unemasculated generation born after Stalin's death reaches manhood—will be a violent explosion."

Shub was in the Soviet Union as correspondent for *The Washington Post* for two years, and was expelled only a year ago. He speaks the language and reports on the life of citizens, great and small, in fascinating detail.

Martin Buber, the most important Jewish thinker of this century, and Albrecht Goes, a German Lutheran pastor who was a Protestant chaplain in Hitler's army, came to know and respect each other during the dark period that culminated in the murder of 6 million Jews, and many of the works in **Men of Dialogue: Martin Buber and Albrecht Goes** (Funk & Wagnalls, $7.95) sprang from this relationship.

Remarkably readable and interesting, this is not a collection of letters between them but a presentation of some of their most profound writing. Albrecht Goes became a major literary figure in post-World War II Germany and three short novels that appear here show his power as a writer. The selections from Buber's work, including several essays not previously published in English, speak directly and movingly to the reader.

E. William Rollins, assistant professor of German at North Carolina State University, and Harry Zohn, chairman of the department of Germanic and Slavic languages at Brandeis University, edited this potent book.

For too many months I have been meaning to mention an outstanding book of prayers and meditations. **The Centering Moment** (Harper & Row, $3.95), by Howard Thurman, never becomes sentimental, never dispenses a platitude. There is dignity and directness in the way it expresses the inner seeking of the solitary worshiper alone in the presence of God, and belatedly but enthusiastically I recommend it.

The sermons Billy Graham preached in Madison Square Garden during his New York City crusade last summer appear in **The Challenge** (Doubleday, $4.50). Directed to young rebels as well as their elders, they stress repeatedly that the an-

swers to boredom, loneliness, racial strife, and international war can be found only in acceptance of Jesus Christ as Savior and as Lord.

I started to read **To Teach, to Love** (World, $5.95) on the same day that I had been hearing, firsthand, about ghetto schools' failure to provide meaningful education for ghetto children. So in spite of my Kansas growing-up, the first part of this book, about Jesse Stuart's early days of going to country school and teaching in Greenup County, Ky., struck me as being from another age, almost from another planet.

But Stuart later met his share of problems as a high-school principal with 625 students in a building built for 300. Teaching writing at the American University in Cairo also put heavy demands on his sturdy common sense and passionate devotion to teaching.

A loyal core of Jesse Stuart fans won't miss *To Teach, to Love,* but it deserves wider reading.

If you want to understand—and you should—why today's teachers are almost as likely to be seen with a picket sign as a piece of chalk, read **What's Happened to Teacher?** (Coward-McCann, $5.95).

Author Myron Brenton interviewed more than 250 teachers, school administrators, union leaders, and officials of federal, state, and local education agencies, and he concludes that teachers, caught between the temptations of professionalism and trade unionism, aren't quite sure what they want.

But they do know that they still rate as second-class citizens at a time when education is given first place in our society; that they have contributed greatly to the nation's prosperity, but are excluded from it; that they form the largest occupational block in the country, but have little political power; that the classroom is no longer an exciting, creative, fertile place because education is not attracting, on the whole, the brightest, most creative people.

"Yes, they want conditions bettered for the children," says Brenton, "but it's fundamentally a fight for teacher betterment that's being waged at present."

Better read this book before you go to your next PTA meeting.

It was July, 1968. Former White House staff writer Grace Halsell looked at herself in the mirror and decided the time had come to begin an odyssey no white woman had ever undertaken before. Medication and sun had turned her skin black. Black contact lenses transformed her blue eyes.

And so, quietly, she dropped out of white America to live for six months as a black woman, first in Harlem, then in the deep South. **Soul Sister** (World, $5.95) is her journal of those six months.

As a newspaper correspondent she had traveled the world and had seen slums more squalid than Harlem, yet she believes now that none is more psychologically imprisoning or damaging to the human spirit. There she learned firsthand about white profiteers, hustlers, absentee landlords, and the System. In Mississippi she found it harder, but she feels that if she had been born black she would want to live in the South, where the enemies are men, identifiable, instead of an unseen Establishment.

In both Harlem and Mississippi she was sustained by the support and dignity black people offer to each other. What did she learn? ". . . only what we always forget: that there is no certitude, that we 'know' little beyond the fact that life is pain and life is a burden, and often insupportable for those who believe they can walk or live alone."

Four articles that originally appeared in *Together* appear as chapters of **Ways to Wake Up Your Church** (Fortress Press, $2.95). This lively paperback edited by Edgar R. Trexler is about actual congregations —Presbyterian, Episcopalian, United Methodist, United Church of Christ, Baptist, and Lutheran—that have faced up to their own special challenges.

Few of us send in an income-tax return, honest as it may be, without wondering uneasily if the Internal Revenue Service will see it our way if they call us in for an audit.

But: "Once you have filed an honest return and paid the tax that you really owe, you have the strength of a grizzly bear," say William L. Raby and Carl Riblet, Jr. in **The Reluctant Taxpayer** (Cowles, $5.95). This is a book that helps you understand your rights under tax laws and tells you what you can do if the IRS tells you that you owe more than you are convinced you do.

I have enjoyed—

Myself a Mandarin (John Day, $5.50)—Englishman Austin Coates was a special magistrate in the New Territories of Hong Kong, and it was a liberal education. His telling about it is wry, offhanded, sometimes very funny.

Birds, Beasts, and Relatives (Viking, $5.95)—Another Englishman, Gerald Durrell, remembers five years of his boyhood when his family lived on the island of Corfu. These individualists shared quarters with a donkey, a white barn owl, three mongrel dogs, five baby hedgehogs, a snarl of scorpions, and a spade-footed toad.

How Women Can Make Money in the Stock Market (Doubleday, $4.95)—former silent-screen star

"That does it, Martha. You must buy me a book!"

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Colleen Moore is the widow of a top-level partner of the country's largest investment brokerage firm. The only thing wrong with this book for neophyte investors with a limited amount to spend is that it shouldn't have discriminated against men. It is for everybody.

The Punch Line (Simon and Schuster, $4.95)—The work of 25 cartoonists from England's humor magazine, *Punch*. Editor William Cole has selected a sprightly bunch from *Punch*.

"We Christians make tolerably good martyrs, but are unbelievably callow when it comes to thrusting the dagger at the tyrant's heart."

In **Unyoung — Uncolored — Unpoor** (Abingdon, paper, $1.75), British Methodist minister Colin Morris, a missionary in Zambia since 1956, challenges the traditional view of Jesus as a pacifist and declares that Christians have both the right and responsibility to take part in the struggle for human freedom.

This is an outspoken, controversial, angry book.

"For, lo, the winter is past, the rain is over and gone;/The flowers appear on the earth; the time of the singing of birds is come,/and the voice of the turtle is heard in our land."

From the Hebrew bard who wrote the Song of Solomon to Eskimo hunter, from Greek fisherman to American cowboy—in all lands and all ages people have rejoiced at the return of spring.

People between the ages of 8 and 12 will find words for their rejoicing in **Spring World, Awake** (Abingdon, $6.95). This is a generous and satisfying collection of stories, poems, and essays gathered together by Mildred Correll Luckhardt.

Young children can visit an island off the Swedish coast and get acquainted with a Swedish family through **Skrallan and the Pirates** (Doubleday, $4.95), by Astrid Lindgren.

Skrallan is an impish-eyed three-year-old girl with a talent for getting into trouble and a loving family to get her out of it. Her story is told in 48 lively text pages and 48 color photographs. —*Helen Johnson*

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Fiction

SITTING NEXT to me at a dinner the other night was a young lady who had just obtained her Ph.D. degree in mathematics. Since my own scholastic career in mathematics is a pitiful thing, indeed, I was overwhelmed with admiration and respect. I happened to comment that Tom Lehrer, a Harvard professor who writes songs and plays his own accompaniment, has a record in which he talks about "the new math." I told her that was the extent of my acquaintance with the subject. Then she comforted me by saying that Lehrer not only makes smart remarks about mathematics but he knows what he is talking about and his fundamental ideas are sound.

I feel that way about an author by the name of Shepherd Mead. His books are sheer delight and his humor is unexcelled. Still, underneath the whole thing he is a man of wise perception, and obviously he has an intelligent vision of things. He is the fellow who wrote *How to Succeed in Business Without Really Trying.*

I call your attention to 'ER by Shepherd Mead (*Simon and Schuster, $5.95*). The subtitle to the book is *The Brassbound Beauty, The Bearded Bicyclist, and the Gold-Colored Teen-age Grandfather.* This gives you an idea of what to expect. *'ER* relates the adventures of Alfred Hooper who sports a beard and is on a sabbatical leave from Audubon, a private day school in St. Louis County, Missouri, where he teaches literature. He has certain great expectations for England and a great respect for her tradition. He ends up in a little place called Poke-on-Thames where many things mysterious and exciting happen to him.

He gets caught in an archaeological adventure where without really trying he gets much publicity centered around a young lady who just might have been a girl friend of Chaucer's. His next-door neighbor is a pop singer who is supposed to be a teen-ager but has lost his hair. Alfred lives in a little cottage which a hustling American businessman has rented along with the house and encourages him in his archaeological pursuits. Then he gets caught with the amorous queen of the American colony known to her associates as Hiyah which is short for Hyacinth. There is the secretary of the American with whom he falls in love. I hasten to warn you that he takes a rather free and easy attitude toward sex, but unless you insist on taking it very seriously, as he never does, I do not think you will be offended.

The book moves from one impossible situation to another, but it never becomes a bore. There are some very keen observations about the English and their attitude toward Americans so that anybody who has spent a little time in England will constantly recognize situations and people. There is not a thing here to improve your religion or your philosophy, and if you do not believe that it is legitimate to read a book now and then just for the fun of it, forget *'ER.* Once in awhile when I come across a book like this, I am glad that Leland Case, TOGETHER's first editor, talked me into doing this feature.

I have spoken of Alistair MacLean before as a writer of tough books about the war. A few weeks ago on two successive nights, the movie *The Guns of Navaronne* was on television. That is a great one. So I am always prejudiced in favor of any book he writes, which leads me to comment on his PUPPET ON A CHAIN (*Doubleday, $5.95*). This has to do with a very tough character traveling under the name of Major Sherman and working for Interpol. When he arrives in Amsterdam, a man he was to meet is killed before his eyes, and he fails to catch the killer. From then on it gets even worse. Two beautiful girls are his assistants, and through a series of very exciting adventures, he seeks to break up a huge dope ring with the help of Amsterdam police. So far, so good.

It seems to me the whole thing gets out of hand and becomes slightly ridiculous. Toward the end of the book, for example, he is always getting things under control—then he is caught off guard and prepared for execution by his enemies. But something happens, and he catches *them* off guard, kills a few, and goes on to the next adventure. A fellow as smart as he has to be ought to be smart enough not to get caught so many times.

Practically everybody gets killed in this thing and some of them by the most bizarre methods. MacLean, like everybody else, needs to learn that you can overdo a good thing and violence becomes not forbidding or atrocious but simply boring. The deft touch of *The Guns of Navaronne* is not apparent here, and I came to the end of the story content that it was over.

Finally, we turn to A POCKET FULL OF RYE by A. J. Cronin (*Little, Brown, $5.95*). This is my first introduction to Dr. Lawrence Carroll who does not take himself too seriously and is looking for a way to get along without working too hard. He is no idealistic young doctor out to make his mark. He finds an ideal place for his talents in a small Swiss clinic near Zurich. The matron of the clinic has strict ideas of discipline, and she and Carroll work together, if not with admiration, at least with mutual respect. The clinic takes young children for treatment, then sends them back to England.

There comes to this place a very sick young boy named Danny Davigan. His mother is a former sweetheart of Dr. Carroll's and in a kind of flashback, you see a very close personal relationship at one time. Now the conflict begins. The doctor does not want to get involved again. To further complicate the situation, the boy may be the doctor's son. Their relationship is at times very tender and at all times rather uneasy.

Cronin is a first-rate writer and I found the book quite satisfactory. At no time did I want to put it down suddenly. It had my interest to the end because the outcome is not obvious. This is not Cronin's best novel but it is one of the satisfying ones I have read during the last year.

—*GERALD KENNEDY*

Bishop, Los Angeles Area, The United Methodist Church

Sylvestina's Sorrowful Sadness

By REGINA SAURO

SYLVESTINA was an old horse who belonged to Tony Pumpaloo, the fruits-and-vegetables man. Every morning, Tony Pumpaloo hitched old Sylvestina to the cart, and they rode around town delivering fruits and vegetables to Tony Pumpaloo's customers.

One morning Tony Pumpaloo hitched Sylvestina to the grocery cart. Mrs. Tony Pumpaloo came out with Sylvestina's favorite treat—sugar cubes—but Sylvestina sighed and turned her head away.

"Why, Sylvestina!" said Mrs. Tony Pumpaloo. "No sugar treat this morning? Something must be the matter!"

Tony Pumpaloo peeked into Sylvestina's nose bag. "Well, well, well! Sylvestina hasn't touched her oats!"

Mrs. Tony Pumpaloo clucked her tongue. "Sylvestina must be sick. I am going to telephone Louie-the-Veterinarian and ask him to come right over."

Louie-the-Veterinarian came right over with his little black bag. He pinched and poked and patted and peered at Sylvestina from her nose to the tip of her tail. Louie-the-Veterinarian shook his head. "I can't find anything wrong with Sylvestina," he said. "She is in perfect health. I think she has the horse blues."

Sylvestina sighed and switched her tail. Mrs. Tony Pumpaloo clucked her tongue. "Sylvestina must stay home today and rest, Tony. She can't deliver any fruits and vegetables . . . not even one little carrot. You will have to deliver them all by yourself."

Tony Pumpaloo patted old Sylvestina and scratched her ear fondly. "You rest today, old girl. I'll deliver the fruits and vegetables in my push-cart. It will be hard work, but I can do it."

Tony Pumpaloo unhitched Sylvestina from the grocery cart and led her back into the shed. Sylestina sighed and sighed every step of the way.

While Tony Pumpaloo loaded his fruits and vegetables into the push-cart, Mrs. Tony Pumpaloo got Sylvestina's brush. She stroked Sylvestina gently until every hair shone. "How's that, dear Sylvestina?" she asked. "Do you feel better now?"

But old Sylvestina just sighed, and her head drooped low. Mrs. Tony Pumpaloo clucked her tongue, and then went into the house. When she came back, she was carrying a big pot of hot vegetable soup.

"Try to eat some nice hot soup, Sylvestina," she coaxed. "Hot vegetable soup always makes Tony feel good when he has the blues."

Sylvestina sniffed at the soup, sighed, and her head drooped even lower.

Mrs. Tony Pumpaloo clucked her tongue again and took the soup away. When she came back, she was carrying a portable radio.

"Listen to this cheerful music, Sylvestina," she begged. "Cheerful music always makes me feel good when I have the blues."

But Sylvestina just sighed, and her head drooped so low that it almost touched the ground.

"Oh, dear," sighed Mrs. Tony Pumpaloo, feeling blue herself. "This will never do, Sylvestina." She sat down on a stool, cupped her chin in her hands, and stared sadly at Sylvestina. "There must be *something* that will cheer you up and get rid of the horse blues."

Mrs. Tony Pumpaloo looked around the shed. Then she picked up the battered, tattered old straw hat that Sylvestina wore every day when she delivered fruits and vegetables. Mrs. Tony Pumpaloo turned the old hat 'round and 'round in her hands, and clucked her tongue. She went back to the house, taking the old hat with her.

When Tony Pumpaloo came home late in the afternoon, he was very tired. He went into the house and plopped down in his favorite chair.

"I missed old Sylvestina today," he said. "She is a great help to me. Pushing the handcart was hard work. Is she feeling better?"

Mrs. Tony Pumpaloo smiled a secret smile. "Come out to the shed and see for yourself."

They went out to the shed, and Tony Pumpaloo said, "Oh, my!"

There was a big mirror hanging in front of Sylvestina, and she was bobbing her head and making happy whinnies.

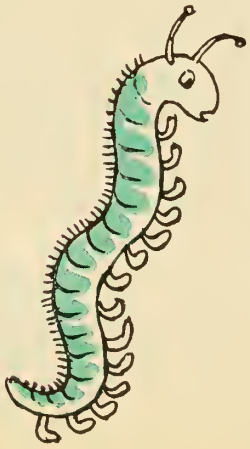
Perched on her head was the battered, tattered, old straw hat. But what a difference! There were gay ribbons, saucy bows, and daisies on it!

Sylvestina nuzzled Mrs. Tony Pumpaloo's ear, and Mrs. Tony Pumpaloo laughed.

"Sylvestina will be fine now," she said. "No more horse blues for her! There is nothing like a pretty bonnet to cheer up a woman . . . or a horse!"

"Well, well, well!" laughed Tony Pumpaloo. □

Ouch! Ouch! Ouch! Ouch!...



There was a little woolly worm
That grew quite green and hairy.
He crawled along a flower stem
As dainty as a fairy.
So many legs to keep in tune!
I wonder how he manages.
When he falls down and skins his knees,
He needs so many bandages!

—*Elizabeth Morris Akers*

Jottings

A prankish moon has decreed that Easter, 1970, will be observed on March 29—a little early, we thought, as we came to our desk this morning through icy slush.

April is the month we usually associate with Easter. In fact, 24 of the next 30 Easter Sundays will fall in that month, the latest on April 23 in the year 2000.

As we write, however, winter's bountiful crop of snow is beginning to sag under a temporary thaw. The days are growing longer, but a cold drizzle is falling and more snow is likely. Just the same, Easter and April are very much in mind, though weeks away.

If you have read *A Minor Miracle* [page 37], you know that the author, **Freida L. Mitchell**, is a psychiatric nurse. What you may not know is that Mrs. Mitchell is quite an outdoorswoman who delights in camping, hiking, and packing into California's rugged Sierra Nevada mountain range.

On one such trip, she was left alone in camp overnight while her husband made an emergency trip into San Bernardino. Because it was necessary for him to take the truck, there was no place to put food supplies out of reach of foraging animals.

Mrs. Mitchell tells us she was wakened "by a terrific din just outside the tent. Knowing I had a night raider, I scrambled out of my sleeping bag to see a huge brown bear rolling my ice chest up the hill."

To drive off the invader, Mrs. Mitchell began throwing things—a Dutch-oven lid, stool, water bucket, and finally some chairs. A neighboring camper arrived in time to see the bear—"all seven feet of him," Mrs. Mitchell says—standing up and glaring down at an angry woman dressed in a flannel nightgown, her husband's long red-wool sox, and his orange-colored hunting jacket.

The incident ended happily when the bear, approached with a lighted lantern, disappeared into the forest. Less happy, however, was the fate of the printed questionnaire we sent Mrs. Mitchell when we accepted her article.

"I am sorry I had to place my biography and the anecdote about the bear on a sheet of plain typing paper," she replied. "Unfortunately, the special sheet you provided fell into the paws and mouth of my young poodle."

From time to time we have mentioned the delay that may come between the acceptance of a manuscript and its appearance in TOGETHER. This is particularly true of those "good anytime" articles such as **Elizabeth W. Choate**'s *How to Lead a Double Life* [page 35].

In this case, however, some aspects of Mrs. Choate's story have altered since it was submitted to us several years ago. She suffers from multiple sclerosis, and now spends a great deal of her time in a wheelchair.

Just the same, Mrs. Choate's story remains as originally written several years ago. Meanwhile, we were glad to hear from Mr. Choate:

"While Betty's physical condition is no longer the same, she still has the same fighting spirit, the same uncomplaining personality. She makes us all proud, and she is a joy to live with."

As we indicated back on page 1 in this issue, there are some interesting sidelights on the artist whose *Last Supper* tapestry is reproduced on this month's cover.

Brother Mel Meyer tells us that his present position is that of a "full-time artist as a religious in the Society of Mary," and that his studio in Kirkwood, Mo., is equipped with four suspended, swinging chairs, and a swinging bed.

The artist is fond of recalling a 14,000-mile motor-scooter tour of Europe. Roughing it most of the time, he slept on park benches and under bridges, sketched, painted, and took 2,500 color pictures.

Although India is the focus of our interview this month with Dr. **John F. Schaefer** [see *India's Christians: Leaven for a Nation*, page 3], the former EUB pastor and missions administrator has traveled extensively in Africa, Asia, Europe, and Latin America. Before becoming associate general secretary of the United Methodist Board of Missions' World Division, he was general secretary of its Evangelical United Brethren counterpart, and headed that board's overseas mission program.

From 1955 to 1959, Dr. Schaefer was professor of practical theology at Evangelical Theological Seminary, Naperville, Ill., and for 15 years prior to that was pastor of First EUB Church, Elgin, Ill., one of the denomination's largest congregations in the Midwest. His father was an EUB minister.

Dr. **Floyd V. Filson**, who reviews the *New English Bible* for us on page 38, is a widely recognized biblical authority. He is a professor emeritus at McCormick Theological Seminary, Chicago.

It is interesting to note that 500,000 copies of this new Bible were printed before it was scheduled to go on sale this March 16, and that it has been selected as a Book of the Month and Book Guild offering.

—*Your Editors*

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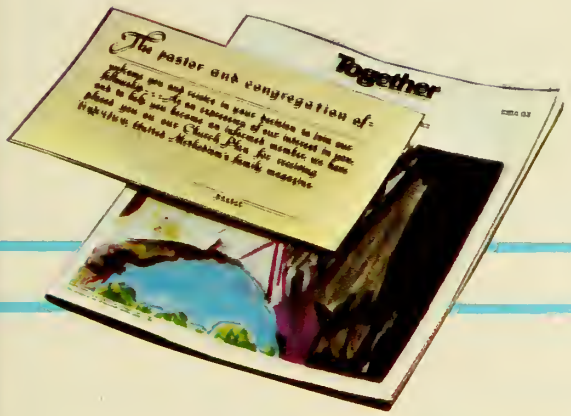

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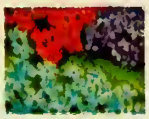

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